The American Missionary

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THE AMERICAN MISSIONARY ASSOCIATION

THREE-QUARTERS OF A CENTURY OF SERVICE

By Gaius Glenn Atkins, D.D.

THE Seventy-fifth anniversary of the American Missionary Association is distinctive:

Because seventy-five years is really a long time for any organization to keep going, the world being as it is. There are few governments in Europe which, in their present form, have lasted out three-quarters of a century; indeed there are surprisingly few governments anywhere in the world entitled to a Diamond Jubilee. The American Missionary Association has survived the wreck of empires.

Because it was conceived in humanity. The slaver which sailed into old New London harbor eighty-two years ago driven by the free winds of God was a challenge to the Christian conscience. She was a blot on the sea, a crime against humanity. Those who found in that craft and her pathetically helpless crew occasion for an association "founded for the propagation of a pure and free Christianity . . . from which the sins of caste, polygamy, slaveholding and the like should be excluded" were in line historically and prophetically with the deepest meanings of Christianity for humanity. So great a vision is worth remembering—and honoring.

Because it grew in wise adaptability. At a time when the working maxim of America in Indian affairs was "the only good Indian is a dead Indian" the American Missionary Association recognized the American Indian as a man and sought to make him good not by killing but by teaching him. The Association sought out the retarded whites in the southern mountains; it met the massive and menacing problem of the freedman with the only program ever proposed consistent with the spirit of Christianity and the creed of Democracy. Standing utterly alone to begin with, the Association has seen its ideals and methods adopted by the United States government and all denominations and finally recognized by all clear-visioned men as the only sound solution of any race problem. The Association has been open in its educational work to the lessons of experience. It has added vocational and industrial to purely cultural education, but it has never lost sight of its first objective: the creation of Christian character through contact with consecrated Christians personally without any prejudice of race or color.

Because its method is essentially Christian. It recognizes the value of personality, it redeems through the sacrificial contact of the strong with the weak, it lays the basis for character in Christian discipleship, builds character through education and seeks to complete its work in the dedication of those whom it has trained to a life of service. It is

essentially democratic in its unprejudiced approach to those whom it serves and in its exaltation of human above class or race values and its avowed purpose to fit aided peoples into the structure of the American state as disciplined and self-respecting persons and not as chattels or a merely subject industrial class.

Because every other method of approach to the race problem save that in which the A. M. A. has been pioneer, and for which it has unfailingly stood at any cost, has broken down or else involved us still more deeply in the very difficulties from which we seek to escape. An uneducated Negro population is dead weight upon the State, an un-Christian Negro population a menace to society and a Negro population denied human rights and a human recognition is not only the repudiation of the fundamental principles of the Republic, but a social element so out of articulation with society as to remain essentially foreign, even though embedded in the body politic.

Because the need of the essentially Christian and American work which the A. M. A. is doing was never greater than now. Race prejudice is being strongly played upon. Racial fears are being exploited, a persistent and strongly controlled effort to involve the white and black races in an antagonism which can have no outcome save race war, or the racial subjection of the Negro by a force which must always be unsleeping and which must naturally grow more assertive as discontent against it gathers head, is everywhere in evidence. If it be not met by a more distinctive and essentially sounder conception of racial relation the future is dark indeed.

Because we who believe in Christ have no choice but to continue His methods. As we are taught by our entire human experience that education broadly taken is the only way to fit men for the office of manhood, we have no choice but to go on training. As we believe that force never has fundamentally solved and never will solve a single human problem, we have no help save in those ways of friendly human contact and the creation of right human relations which secure for society whatever measure of strength and coherence it has today.

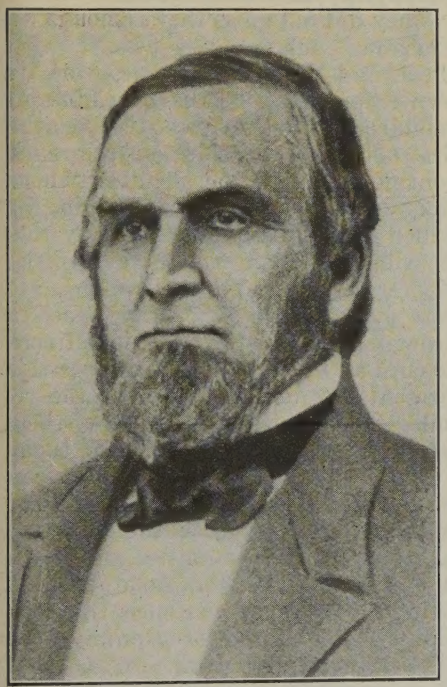
The American Missionary Association, seventy-five years young, gathers about her today the children's children of those whom she has trained and offers three-quarters of a century of service as the proof of her wisdom and consecration. The Association has created character, enriched capacity, furthered social order and supplied a race with self-discipline. Those whom she has trained have led their own people, done an astonishing measure of honest work, kept in school and church and kept out of jail and the poorhouse; they have been patient under trying conditions; they have never put themselves where they were not wanted; they have starred the service flag of their country with stars as white as any and shed for the vaster causes of humanity a blood which touched with no dark stain the bright tide with which it commingled.

If all those whom the Association has helped since 1846, beginning with the dark crew of the Amistad in 1839, were gathered together for the grand "march past" they, with those who have led and taught them, would form perhaps the most dramatic and significant expression of human brotherhood organized in redemptive contacts ever conceived and carried under the American flag. Seventy-five years of such service as that are rich in hallowed memories.

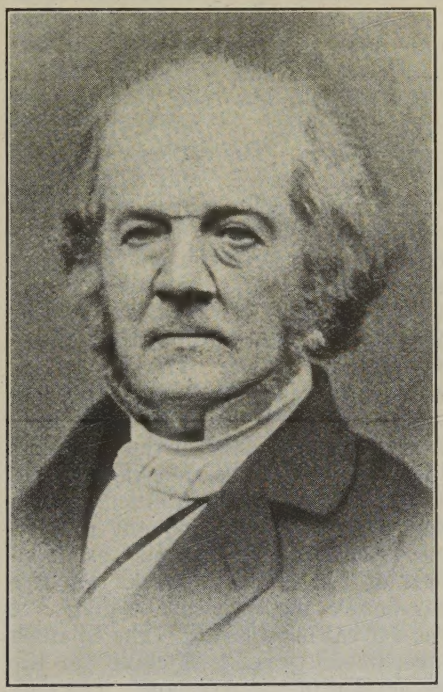
BEGINNINGS AND PROVIDENCES

By Augustus F. Beard, D.D.

TWENTY years before the American Missionary Association was born, there was a quickening consecration in the Christian churches that was to tell mightily for their future. It was then that the most of the large societies for Christian missionary efforts were organized. The Home Missionary Society, the American Temperance Society, the American Sunday-School Union, the Seamen's Friends' Society were the offspring of this revival.



GEORGE H. WHIPPLE, FIRST SECRETARY



LEWIS TAPPAN, FIRST TREASURER

At this time, Arthur Tappan, who shared this consecration, was probably the most prominent and active layman in New York. Greatly interested in all missionary activities, with his brother and partner, Lewis Tappan, a like spirit, he was pronounced in his abhorrence of African slavery.

When the Amistad landed at New London with its cargo of Africans stolen from their homes, the consecrated men who had been made ready in those precious revival years were on hand. Arthur Tappan, Lewis Tappan, Joshua Leavitt and S. S. Jocelyn were providential men. By the grace of God, they were what they were. It did not happen that they were ready. No sooner were the facts made known than they came to the defense of these stolen and enslaved Negroes. They formed themselves into a committee to raise funds for their protection before the courts for their care. Within three days, they had issued a public appeal and secured counsel for their defense.

Then appeared another providential man, a prince among linguists, ready for languages new or old, who just revelled in them. If anyone could communicate with these heathens, it would be Professor Gibbs

of Yale Divinity School. He also was ready. Visiting the Africans repeatedly and getting the sounds of their voices, he succeeded in securing from them the sounds of the first ten numerals. With this for a start, he went about the shipping district of New York until he came upon an African slave boy who recognized the numerals as they were repeated to him. As he also could speak some English, here happily—may we say providentially?—was an interpreter. He was taken by Professor Gibbs to New Haven, and now for the first time these poor creatures could tell their part of the story. Professor Gibbs himself was soon able to converse with them. It was a story that found friends. The extreme rigors of the prison ceased, and they were treated humanely until the trials which soon came on. In the district court at Hartford, the charges were one for piracy and murder and the other a claim of the Spanish government for the restoration of their property in the slaves. The judge instructed the jury that since the acts were done on a Spanish vessel they were recognized only in the courts of Spain and, therefore, no criminal proceedings could be maintained. With Roger S. Baldwin, eloquent in law, and John Quincy Adams, ex-president of the United States, the case was before the Supreme Court. It was a great legal battle. The Spanish government pressed its claim for the restoration of the Africans. The case involved the President of the United States and was not without his sympathy. The Secretary of State was a citizen of Georgia, and was not opposed to slavery. As a former minister to Portugal, his sympathies could not to be expected in behalf of the Negroes. In these conditions, the district attorney for the United States, Francis S. Key, the author of the Star Spangled Banner, told Mr. Adams that he feared there was "no chance for the poor creatures," who at the same time had his profound sympathy. The powerful legal argument of Mr. Baldwin, supported by the Old Man Eloquent for four hours and a half in the trial which lasted a week, ended in a decision that the Africans were free from custody and could go where they pleased. Where they pleased meant back to their own native land. This providential Amistad Committee took care of that. In a few months, funds were secured, and forty-two in all—two had died—after three years of their tragic experience were in the country from which they had been stolen.

They did not go as they came. Two Christian missionaries went with them, and the same committee on its own responsibility went forward and established the Mendi Mission, the first Christian mission on the dark continent and the herald of all those that have followed, the funds for which were largely furnished by this providential man, the heroic Christian statesman, Arthur Tappan. He was a statesman who could face a frowning world in the service of conscience and love. He did not see this present day of the Lord and the results of his faith, but he saw them afar off, and was persuaded of them.

Four years later, the American Missionary Association was organized with Arthur Tappan as the chairman of its Executive Committee and Lewis Tappan treasurer, the Mendi Mission being a part of it. At once, this mission appears on the foreground of the Association's first work. A school at that mission, perhaps the first instance of a manual labor school, was established with carpentry, iron working and agriculture in its curriculum of studies, and when the first year of the Association closed the school in the name of the stolen Africans it numbered one hundred pupils. This school maintained by the Association, in due time had for one of its teachers Margoo who was one of the girls stolen from the Amistad. She was the last survivor of these rescued people. After seventy-five years, this Mendi Mission school is still flourishing.

Thirty-seven years after this mis-

sion was established, Cinque, who had become interpreter for the mission died, and the funeral services were conducted by the Rev. Albert P. Miller, a graduate of Fisk University of the class of 1878. Within these dates of 1846 and 1866, Fisk had been founded, and sent its graduate a missionary to Africa. Notwithstanding their trials, could not these poor Africans, rescued from bondage, redeemed from heathenism, with the blessings of Christian civilization opened up to them and to their people—even because of their trials—say with Joseph who was sold into Egypt, "Ye meant it for evil, but God meant it for good," for it was the providential entrance of Christian missions into Africa.

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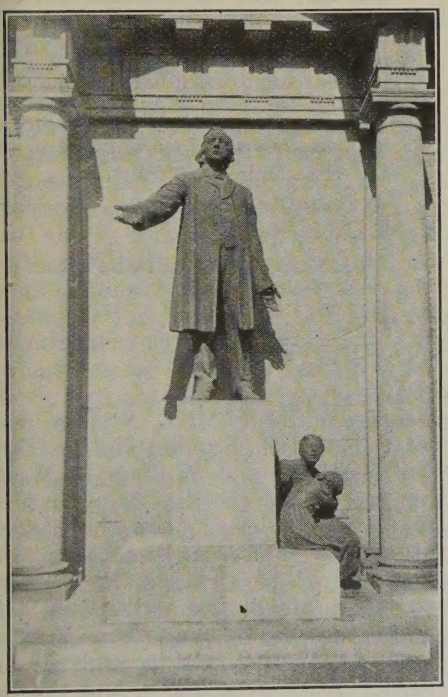
A FRIEND OF MAN

"THERE were giants in those days!" But surely it can be no exaggeration thus to speak of that prince of all preachers—Henry Ward Beecher. He has hard-



HENRY WARD BEECHER

ly been approached before or since, in the history of the American pulpit. Back of that zeal that drove him up and down America and sent him to face the mobs of England, back of that sublime oratory which has never been surpassed if ever equalled, stood his all-absorbing passion for Man just because he was a man. He was no trailer in the cause of freedom, for his name appears very early in the annals of the Association. It is well for this generation to refresh its memory with one or two scenes.

We are in Plymouth Church Sunday morning, June 1, 1856—the peak of the days that tried men's souls. Mr. Beecher arose and announced that a young woman had been sold by her own father into slavery but that her purchaser had offered to give her freedom if the price of her redemption could be secured. Going to the stairs that led up to the pulpit he said, "Sarah, come up here and let us all see you." The plates were passed and the money flowed in, and then Lewis Tappan, the treasurer of the American Missionary Association, rose and announced that, whatever the amount lacking, it would be guaranteed. As at a holy sacrament, the people stood up and sang:

"Do not I love thee, O my Lord?
Behold my heart and see;
And turn the dearest idol out
That dares to rival Thee.

"Hast Thou a lamb in all thy flock
I would disdain to feed?
Hast Thou a foe before whose face
I fear Thy cause to plead?"

It was found that enough had been raised to ransom not only Sarah but her two-year-old child.

Again we are in Plymouth Church, for we have "crossed the ferry and followed the crowd." The great preacher had baptized a number of

children and it was an hour of greatest joy, for children were his particular love. Then he took up into the pulpit a little child, white and with curly hair. Holding it in his arms, he said, "This child was born a slave and has just been redeemed from slavery." He then put his hand on her head and said, "Anna, blossom of liberty, I baptize thee in the name of the Father, the Son, and the Holy Ghost, Amen." When he lifted his head the congregation was bowed and weeping. Again did the history of that early Christianity become reincarnate, for you may search the catacombs of the first Christians without being able to identify the grave of a single slave and yet, though many members of that early church were bondsmen, it was their glory that there was no bond or free but all one in Christ Jesus.

When at last the war came he faced it sternly and yet joyously, for by it he could see "the glory of the coming of the Lord, trampling out the vintage where his grapes of wrath are stored." Listen, Children of this Generation, for democracy now is not too secure!

"Let not your children, as they carry you to your burial, be ashamed to write upon your tombstones the truth of history. Let every man that lives and owns himself an American take the side of true American principles; liberty for one, and for all; liberty now, and liberty forever; liberty as the foundation of government, and liberty as the basis of union; liberty as against revolution, liberty against anarchy, and liberty against slavery; liberty here and liberty everywhere, the world through."

When at last those principles of Jesus which valued a single soul above the world and that without reference to color, race or time; when at last the great League of Pity which Jesus came to organize, had eventuated in the Emancipation Proclamation, then came his reward and he exults:

"God may peel me and bark me, and strip me of my leaves, and do as He pleases with my earthly estate. I have lived long enough; I have had a good time. You cannot take back the blows I have given the devil right in the face. I have uttered some words which will not die because they are incorporated in the lives of men that will not die."

Yes! there were giants in those days!

O God may grace to us be given
To follow in their train.

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HAMPTON INSTITUTE

Principal James E. Gregg

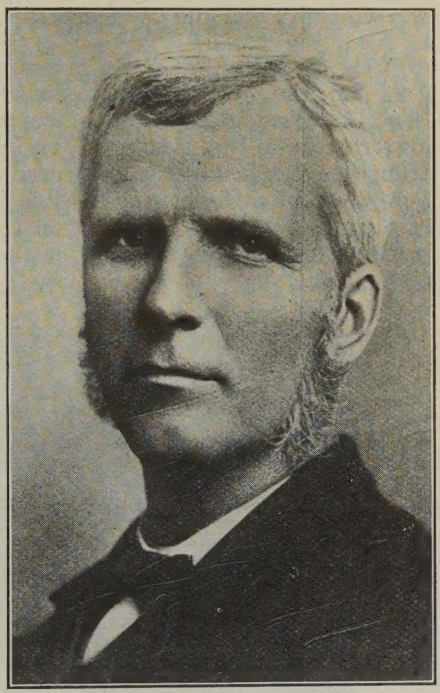
HAMPTON INSTITUTE was opened under the auspices of the American Missionary Association on April 15, 1868, with General S. C. Armstrong, then a district agent of the Freedman's Bureau, as principal. The purchase of "the Wood Farm," which he had for some time regarded as the best site for the new "normal school," was made possible by a grant of $9,000 from the Association and a gift of $10,000 from the estate of William Avery of Pittsburgh, made through Hon. Josiah King, the executor. In 1870 the Institute was chartered by act of the General Assembly of Virginia, and became legally independent. But of the original fifteen trustees under this charter, at least six, including Dr. George Whipple, M. E. Strieby, Edward P. Smith, Samuel Holmes, Edgar Ketcham, and William E. Whiting, were officers of the American Missionary Association; and the Association was later represented on the board by E. M. Cravath, E. B. Monroe, C. L. Mead, Alexander McKenzie and James W. Cooper. Thus the ties between the Institute through all the earlier years were many, and the Institute was for a considerable period regarded, informally, I believe, as one of the A. M. A. schools, though its policies were determined by its Principal and its trustees, and its support after 1871 was almost wholly derived from other sources than the treasury of the Association.

The creative purpose of General

Armstrong, which gave the Institute from the beginning its distinctive character, was the making of useful, trustworthy men and women rather than self-complacent scholars,—though he did not underestimate the value of genuine scholarship. To this end he introduced manual labor as an essential part of the school's training. He had been familiar with its results in the Missionary School at Hilo, in Hawaii, where his boyhood was spent; and he believed thoroughly that though " the labor system is not cheap . . . it pays." The threefold discipline of head, heart and hand, of the mind, the conscience and the will, has thus become General Armstrong's notable contribution to the philosophy and the practice of education. From the beginning the graduates of the Institute have been expected to be self-supporting, self-respecting, and—in the presence of others in any sort of distress or need —self-forgetting. To regard their education as something given to them in trust, as something to be taken back to their home communities or to others equally deserving of help, and there to apply it for the common good —this is the purpose with which two generations of Hampton men and women—over 10,000 in all—have been sent out; as General Armstrong expressed it in his first report, in 1870, to " do a quiet work that shall make the land purer and better."

Hampton Institute began with two teachers and fifteen pupils. In 1878, at the urgent request of Captain R. H. Pratt (later the founder of the Carlisle Indian School), seventeen Indian ex-prisoners of war were received as students; and ever since, the three races—white, black and red—have lived, worked and learned together at Hampton.

The Institute now has 868 students (not including the Whittier Training School or the Summer School), divided among the preparatory class (8th grade), the Academy, the Trade School (in which carpentry, blacksmithing, bricklaying, printing, machine work and several other handicrafts are taught), the Normal School, the Home Economics School, the Business School, and the Agricultural School. These four latter schools carry their students two years—and in the case of the Agricultural School, three years—beyond the secondary course of the Academy. Many boys and girls take their first year in " the work-class," working with their heads by day on the farms, in the shops,



GENERAL S. C. ARMSTRONG

offices, kitchens, etc., and going to classes in the evening. By this means they pay their way, accumulate a fund of savings for the following year, and gain a valuable training in diligence, thoroughness, obedience, punctuality, courtesy, and other fundamental virtues.

Hampton Institute had two great men to guide the first half century of its life: General Armstrong " the Founder," Dr. Frissell " the Builder." They gathered around them a remarkable group of helpers—both in

the board of trustees and in the teaching and administrative staff of the school. Mr. Robert C. Ogden was a trustee from 1874 till his death in 1913 and president of the board from 1894 on. Booker T. Washington, the most famous graduate of Hampton Institute, going from it in 1881 to Alabama to establish a similar school whose beneficent greatness is an honor not only to his memory, and to his noble successor, Dr. Moton—also a Hampton graduate—but to the South and the nation as well. The service which these schools and others like them have rendered and are rendering does not attempt to cover the whole field of education, but it does seek to give to those who will accept it, a true "education for life," and a readiness to cooperate in all good works with all good men.

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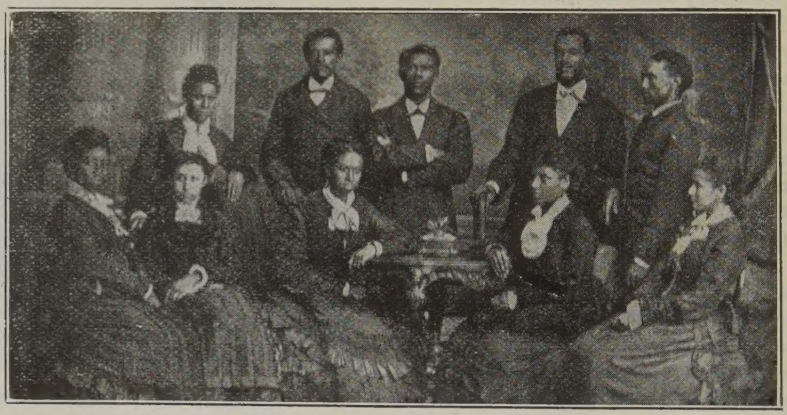
THE FISK JUBILEE SINGERS

THE founding of Fisk University by the American Missionary Association was an undertaking of great faith. About six years after the establishment of this institution, however, it became impossible to raise sufficient funds to carry on the institution and it became a question if the University must not be closed.



ORIGINAL FISK JUBILEE SINGERS

There were those connected with the immediate operation of the school who had greater faith and who decided that the work "must not be given up." So they organized a band of students into a choir for the purpose of singing new life and strength into this young and impecunious institution. This choir was the Original Fisk University Jubilee Singers. It was composed of five young women and four young men, all students, the majority of whom had been slaves. Every one of these singers had a remarkable voice and it is doubtful whether there was ever heard a more nearly perfect chorus. From time to time the personnel of this troupe was changed for one cause or another, and sometimes the number was increased to eleven.

This company sang for the University from October 6th, 1871, to the spring of 1878, seven eventful and fruitful years.

Under the auspices and direction of the American Missionary Association they made two tours through Europe during which time they sang for the Queen of England and the nobility. They were entertained and endorsed by William E. Gladstone and the most eminent and prominent personages in

Great Britain. They sang before the Queen and court of Holland, before the new Emperor of Germany and his court in Potsdam Palace, where Prince Henry and the present ex-Kaiser as boys listened intently to them. They sang in most of the largest cities in Europe and returned to Nashville, having raised something like $150,000 with which to purchase the present site of Fisk University, a campus of thirty-five acres, and to build Jubilee Hall, the home for the girls, a splendid memorial to their sacrificial labors. They literally sang this school into life. This idea of having a choir to sing for the school, the training of the company, and the conduct of the tour was born in the brain of Mr. George L. White, who was both the treasurer and the music teacher in this new school. He was most ably supported by Professor A. K. Spence, who at that time was the principal.

There have been other authorized companies traveling for the University. In 1890 there was a company composed of three young men and four young women, which sang for one year only.

In 1899 another company composed of five young women and four young men left the University in October. This company with changed personnel sang for four years.

During 1909 and 1910 the University was represented by a male quartette.

In 1915-1916 a sextette toured the United States. This same company with almost a complete change of personnel is still campaigning for Fisk. Reverend J. A. Myers is the director. The other members are Mrs. J. A. Myers, Alfred T. Clark, Carl Barbour and Ludie Collins.

These singers have faithfully served to keep the work of the University before the public, to gain friends and sympathy for it, and to preserve and popularize the Folk Songs of the American Negro.

JOHN W. WORK, JR.

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EARLY VENTURES

AT that first missionary meeting in Albany, the Association was formed by the merging with the Amistad Committee of three already existing missionary societies—The Union Missionary Society, The Western Evangelical Missionary Society and the West India Missionary Committee. Work which had been undertaken by these societies was assumed by the newly formed organization and, therefore, it is interesting to note that much of its original effort was spent in foreign lands.

West India Islands

In 1838, five Congregational ministers went to Jamaica to establish a Christian mission among the emancipated slaves of those islands. There were five churches and four stations and three out-stations. This mission was transferred to others in 1876.

Sandwich Islands

In 1846, Rev. J. S. Green of Makawac on the island of Maui became connected with the Association. Old Father Green was a rabid anti-slavery man. He hated slavery so much that he refused to wear cotton clothing in that tropical climate and went about clothed in thick woolens. He established the first self-supporting mission and attempted to teach the Hawaiians the arts and habits of agriculture. It is interesting to note that Samuel Armstrong when a very young boy fell under the influence of this missionary and was thoroughly indoctrinated with his hatred of human slavery.

Indian Missions

From the first, the Association was interested in the American Indians, and we find in the earliest records the mention of their strong mission among the Ojibewa at Red Lake and Cedar Lake in Minnesota. Here they introduced early their industrial missions, and we find a farmer enrolled

in the mission force, and in 1847 one hundred and fifty acres under cultivation. The Indian work has been one of the most attractive of all our fields of labor, and has given to the church the heroic names of Riggs, Hall, Reed, Burgess and Miss Collins and others.

Siam Missions

In 1848, the Association took over the mission in Siam. Rev. D. B. Bradley, M. D., father of Dr. Bradley of Cleveland was in charge. This mission was continued as a part of the Association's work until 1873. It is of interest to read the cause of the transfer of Dr. Bradley and the Siam Mission to the Association was due to the fact that the Presbyterians and orthodox Congregationalists of this country disagreed with him in his theological views. Query: Does this prove or disprove the theory of heredity?

Egypt

Not less surprising than that of the Siam Mission is to find that the Association had work among the ancient and interesting Copts in Egypt in the year 1853. This was brought about by a recommendation from Dr. J. B. Thompson of the Broadway Tabernacle as a result of his travels in that land of antiquities. This mission was given up in 1860.

Canada

In its earliest days, the Association became greatly interested in the Negroes who had gathered by thousands along the Canadian border. These had escaped from slavery, had found no safety in Ohio and other free states because of the "Fugitive Slave Law," and had therefore pushed on, employing the "underground railroad," to find asylum under the British flag. Their plight was pitiful; they not only lacked food and clothing but were filled with bitterness against the so-called Christianity which had championed their oppressors. Our Association at one time conducted as many as five refuges for such unfortunate people. Food and clothing were distributed for their immediate needs, employment was found for them, schools were established, and they learned to know another type of Christianity. Mrs. Stowe, in her story of "Uncle Tom's Cabin" speaks of one of these missions, namely that at Amherstburg.

The Highlanders

The romantic history of Berea is bound up in the story of the Association. Agents of the Association were early found in those mountain regions scattering the Bibles among slave and whites alike and preaching the gospel of Christian liberty. In 1848, Rev. John G. Fee, that fearless champion of liberty in Kentucky and friend of the white and the black, was found laboring in Cabin Creek, Ky., an A. M. A. church. Within a few years there is added the name of Rev. J. A. R. Rogers who, with Mr. Fee, was soon to be called upon to pass through the dark hours of persecution, but out of their heroism Berea was born.

Home Missions

On account of the Association becoming an out and out anti-slavery organization it very soon found itself compelled to enter into the home mission field of the North because so many churches refused to be affiliated with any organization or churches that were not openly anti-slavery. So in the second year of its existence we find missionaries in Iowa, Illinois, Michigan and Wisconsin. By the next year they had thirty of these churches under their care. In 1854 these churches had grown to 102 and among them we note such as Olivet, Battle Creek, Charlotte, Kalamazoo in Michigan—Bloomington, Bloomfield, Lisbon, Ottawa in Illinois, and Waterloo and Mason City, Iowa, and the first Congregational Church to be organized in Washington, D. C. The Association was also one of the earliest workers in Kanzas (as it was spelled in the records of 1854).

New Mexico

In 1849 the Association sent Rev. W. G. Kephart into New Mexico "to inquire into the moral and religious condition of the people; to circulate tracts, Bibles and other publications of a useful nature; to show the inhabitants the advantages of free over slave labor; to promote education and the formation of Sabbath schools and a church; to encourage the establishment of a free press and to preach the gospel." And soon a church at Santa Fe appears upon the records.

As time advanced the foreign work was gradually given over to the foreign missionary societies and the home work of the North to the home missionary society and the Association became more and more engrossed in its service to the backward races under our national flag.

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THE FAR EAST IN THE NEAR WEST

IN the year of our Lord 1846 no one dreamed that in three-quarters of a century our nation would be looking out across the Pacific, facing its most interesting, if not intricate, problems. For it was only in that year that the city of San Francisco was founded, and then the Pacific was much farther from New York and Boston than Liverpool.

How gradually that Far East has drawn nearer and nearer! It was an almost unbelievable tale that old Marco Polo brought back in 1330 from far-off Cathay—the land of mystery and fable—and only his opened bags of rich merchandise and gifts would convince the Venetians. It was not until 1520 that Magellan sailed around the southern end of South America, crossed the Pacific and touched on the shores of Asia. Still America was not interested—two thousand miles of desert dust and sagebrush and fearful mountain ranges lay between the Father of Waters and the Golden Gate, and after that rolled thousands of miles of the uncharted Pacific. It was not until 1785 that our merchant princes sent their vessels out from the real metropolis of New England, Salem, and brought back the riches of Cathay to America. And still it was far away.

But in 1848 gold was discovered at Sutters Mills in California and the great plains and deserts intervening between the Mississippi and the Pacific were dotted with long lines of ox-teams plodding their weary way through dust and heat and over mountains. Then came that great achievement of human daring, the building of the Union and Southern Pacific Railroads, and the Atlantic and Pacific were bound together by bonds of steel.

Not yet did America look through the Golden Gate to that far-off and mysterious land of Cathay, but by the invitation of the settlers in California men with strange angles to their eyes began to come, as gold-diggers, cooks, laundrymen and railroad builders, and the Orient had entered the gates of the Occident.

The American Missionary Association was the first of all the organizations to face this new problem in a Christian spirit. At the Sixth Annual Meeting of the Association, held in Bangor, Maine, September, 1852, we find the following:

"It is reported that since January 1, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been dispatched from Hong Kong, Macao and Whampoa. On the 27th of March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have also found their way to California. These people are in general active, intelligent and enterprising. Many of them understand mechanical trades. Recent accounts state that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries, as heretofore, to be instrumental in the conversion of the natives,

seems to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ."

The following resolution was passed:

"Voted: That the Executive Committee be authorized and encouraged to establish a mission in California to labor among the Chinese, Japanese and other immigrants who are rapidly swelling the population of that new and important state."

In the next Annual Report it was stated that a mission had been established in California for the Chinese and other foreigners and that Rev. S. V. Blakeslee and wife had arrived in San Francisco to take charge of the mission. It was wonderful with what a clear vision these men saw the effect of this opportunity upon the whole missionary problem in the future.

"The field of labor upon which we thus enter combines the advantages and responsibilities of both home and foreign missions. Many of these people will make California their home, and will thus become incorporated with the American people and exert an influence for weal or for woe on our government and nation. Others of them, numbered by thousands, will return to their native country, after an education from five to ten years under American institutions and American influences, to carry back with them whatever of good or evil they have learned . . . Viewed as a preparatory means for the future civilization of China, the facilities thus offered us are very promising . . . Thus God in His providence is breaking down the barriers in the way of our entrance into China and has annihilated the gross obstacles which have hitherto hindered our labors for the conversion of her people."

The seventy years which have followed the inauguration of this mission have vindicated their faith by a wonderful return of Christianized Chinese and Japanese to their homeland. Among the most remarkable of the conversions was that of Mr. Jee Gam in the First Church of Oakland, whose large Christian family are now filling places of influence in their native land.

At the present time the Association is carrying on missions for Chinese and Japanese in twenty-three different places, and a most interesting service is being rendered not merely for Christianity but for Americanization. In many of these missions night schools are being conducted, with classes in English and American political history, and every effort is being put forth to create a sense of

HONG CHOW LEE,
KILLED IN ARGONNE BATTLE

loyalty and interest in our American life. It is safe to say that there is no second generation of any class of foreigners coming here who give greater promise of fitness for American institutions than these Chinese and Japanese boys and girls. In the present state of agitation it has been the province of the Association to stand bearing witness to that beautiful ideal of Jesus, the Brotherhood of Man, and one hundred thousand Chinese and one hundred thousand Japanese have learned to look to the

Association as their true and tried friend in every time of persecution.

It may be that no more Orientals should be allowed to come to our shores, but it is not less essential that those who are already here shall be given every opportunity to become enlightened and patriotic American citizens, and for that end to own their own homes, to have the doors of our public schools and libraries thrown open to them, and to be brought to the fullest possible extent into the spirit and freedom of Jesus Christ. Surely, if we cannot apply our Christianity to the Japanese and Chinese in our midst, we might well put a stop to the miserable hypocrisy of sending missionaries to the Orient.

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THE FUTURE OF DEMOCRACY

By George L. Cady, D. D.

DEMOCRACY has become a fad and whenever anything is accepted as the particular fashion of the hour, it is likely to be accepted without thinking. It has been long in need of just such a thorough examination as given by James Bryce in his two large volumes on "Modern Democracies." This is an attempt to take from its massive wealth a few salient facts which bear directly upon the future of our own American Democracy. Probably the greatest danger lies not in this problem or in that—society has always had problems and, if awake, has always been able to solve them; but our greatest danger lies in the fact that our miraculous success has anaesthetized us into a false sense of security. Democracy is man built and what man has fashioned, man can destroy.

Never before has a democracy been tried out on such a gigantic scale and no other democracy, except Switzerland, has ever outlived a century.

But, as Mr. Bryce points out, our case is quite different from that of the little Swiss Republic for we have

A territory of 2,974,000 miles,
A population of 105,710,000,
One third dwell in cities,
One half are not Anglo-Saxon,
One tenth are African.

He adds "The wonder is, not that the machinery creaks and warps, but that it has stood the strain at all."

Of all governments a democracy demands the highest grade of intelligence not among its leaders simply but pervading the whole body of the people. Just in proportion as you enlarge the voting or governing unit, just in that proportion do you make imperative a wider intelligence. In these smaller democracies men were acquainted with the issues and the candidates by word of mouth but "talking has this advantage over reading, that in it the mind is less passive. It is *Thinking that matters,* not reading, and by Thinking I mean the power of getting at Facts and arguing consecutively from them. * * * But in these days of ours reading has become a substitute for thinking. * * * On the printed page Truth has no better chance than Falsehood, except with those who read widely and have the capacity of discernment. * * * So a democracy that has been taught only to read, and not also to reflect and judge, will not be the better for the ability to read."

In the Seventy-first Chapter he discusses "Democracy and the Backward Races." Since 1918 ten new states have had democracy thrust upon them—and besides there are Russia and China. In our own land at the close of the Civil War four or five million people were plunged into the citizenship of democracy. Whether this was for weal or woe, is too late to discuss, but what is significant is that most of them have never had a chance to exercise a citizen's rights. Bryce sums up history's lesson in these words: "Wherever self government has worked well, it is because

men have fought for it and valued it as a thing they had won for themselves, feeling it to be the true remedy for misgovernment." He deals with scant courtesy with those who "expect that with the gift the power to use it wisely will descend by some supernatural grace, whether upon the hill tribes of India, the Yakuts of Siberia or the Zapotecs of Mexico. Nature does not teach the methods of constitutional government to an Egyptian fellah, any more than it teaches a Tuareg of the Sahara to swim when he first sees the Nile."

The Association is proud of the fact on this Seventy-fifth Anniversary that it has been trying to meet these perils to democracy, with that education which teaches these very backward races not merely to read but to think. Quite often it has had to incur the bitterest criticism because it believed not only that these people should have the elementary education and the industrial education to fit them for economic life but that they should have also the higher education to fit them to judge, reflect—in a word to THINK.

And this will undoubtedly point out the educational program which it must follow tomorrow. The State is rapidly taking up the work of providing these elementary schools for these backward peoples and will undertake to teach them to read. In 1880 there were 800 High Schools in the United States and in 1918 there were 14,000. There are today not over a dozen real public High Schools for the Negro population in the South, but that is a dozen more than a decade ago. New Orleans has just opened the first one for its population of 100,000 Negroes. But the higher education? The education that teaches them to Think! It will be a long time before the South will be able to bring the educational standards for its white population up to the national level—it will be much longer before they will be able to furnish the same for the Negroes, and the Higher Education — that will not come for them in your day or in mine. Slowly we shall find ourselves displaced in the field where we have so nobly and successfully labored, and often labored alone, in teaching these peoples the art of reading, but there remains untouched as yet that more important service of teaching them or at least their leaders how to think, and choose, and judge clearly and that is surely the greatest need of a democracy. The citizens of Hampton, or Tuskegee or Talladega, or New Orleans gladly bear witness to the fact that the students of those institutions are by no means the least profitable among them and this is no less true of the elementary schools, undoubtedly because the education the Association has sought to impart has been permeated by reverence for God and by the spirit of Christ.

EXPANSION

It will interest our readers to note the development of the Association during its seventy-five years of history as illustrated by the following table, which shows the income for each tenth year from the beginning.

1846-7	$11,328.27
1856-7	47,190.97
1866-7	334,452.59
1876-7	306,099.95
1886-7	426,589.02
1896-7	401,871.08
1906-7	555,281.91
1916-17	660,222.88
1920-21	947,798.79

These sums include endowments.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the donations for the twelve months of the fiscal year, to September 30th, including specials. Also a Summary of the receipts for the twelve months to September 30th, compared with those of the previous year.

SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Sunday Schools	Y. P. S. C. E.	Women's Societies	C.W.M.&c.	TOTAL	Individuals	TOTAL	Conditional Gifts	TOTAL DONATIONS
1919–20..	151,000.76	9,989.68	1,075.99	48,151.46	55,788.22	266,006.11	66,550.84	332,556.95	8,716.66	341,273.61
1920–21..	160,644.46	10,249,17	1,283.73	61,630.45	130,603.60	364,411.41	66,151.74	430,563.15	10,816.68	441,379.83
Increase..	9,643.70	259.49	207.74	13,478.99	74,815.38	98,405.30	.....	98,006.20	2,100.02	100,106.22
Decrease.	.....	.....	.....	.....	.....	.....	399.10	.....	.....	.....

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30TH

	Donations	Legacies	Income	Tuition	Slater Fund	TOTAL REC'PTS.
1919–20	341,273.61	118,339.00	142,520.57	90,866.32	2,550.00	695,549.50
1920–21	441,379.83	176,806.08	115,772.65	109,381.43	2,900.00	846,239.99
Increase	100,106.22	58,467.08	.....	18,515.11	350.00	150,690.49
Decrease	.....	.....	26,747.92	.....	.....	.....

On account of the space necessarily devoted to our Seventy-fifth Anniversary, the details of the receipts from churches and individuals have been omitted but will appear next month.

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Churches are commencing to avail themselves of our fine set of charts and mounted photographs which are loaned upon the payment of transportation charges only.

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Read elsewhere the fine appreciation of Secretary Burton by the former President of this Society; also the story of the service of Superintendent Powell, who retired from the superintendency of Montana October 1st.

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Armistice Day this year will be more than a memorial. It will stand forth as a prophecy of a time when desolation shall be no more within our border. Let us work and pray that the prophecy may be an actuality.

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"Is It Worth While?" a leaflet describing the work of Rev. Paul Leeds at Kinder, Louisiana, is in preparation and will be ready for distribution about November 10th. Copies may be had free upon application to the Publication Department.

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A new illustrated lecture is now awaiting appointments. Its name is "Mighty Montana in the Making" and the author is Rev. Elmer H. Johnson. About seventy beautifully colored slides, some of them the gift of the Northern Pacific, the Great Northern, and the Chicago, Milwaukee and St. Paul Railroads, lend point to the lecture and reinforce the descriptions. Sets of this lecture may be had at this office, at the Boston depository and, in about a month, from Superintendent Johnson, Billings, Montana.

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On November 11th all loyal Congregationalists will at least pause for prayer at the noon hour and many will share in the services held in our churches in grateful remembrance of the valiant spirit and far-reaching service of the Unknown Soldier and those whom he represents. Let us not be less mindful of the Unknown Soldiers of this Society, both men and women, who are striving not less effectually for the establishment of the new world order.

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Two of this Society's workers will shortly be engaged in New England tours. They are Rev. John Kocerha of the Slavonic Church, Pittsburgh, Pennsylvania, who will be taking appointments in New Hampshire for two weeks, commencing October 27th, and Miss Rhoda Jane Dickinson of Glasgow, Montana, who will spend four weeks in Massachusetts, commencing November 15th. The services of these speakers, in their several sections, may be secured by addressing the offices of the State Conference or Woman's Home Missionary Union in the respective states.

SECRETARY BURTON—AN APPRECIATION

By Rockwell Harmon Potter, D. D.

SECRETARY BURTON came into a position of large and strategic importance when he undertook his work as General Secretary of The Congregational Home Missionary Society in 1914. In the preceding years Dr. Herring had ably and nobly filled that position. When he gave up its duties at the Annual Meeting of the Society in Kansas City in 1913 he did so with words which will long be remembered by those who heard him. Speaking of the work of the Society as he had come to know it, he said, "Others might have done it better; no one could have loved it more." As we heard him, we all felt that he spoke the truth in the second of those statements and we questioned also whether we could agree with him in the first statement. In such spirit Dr. Herring laid down the work which Dr. Burton was called upon to take up and carry on.

CHARLES E. BURTON, D.D.

In the first year of his service the World War broke out. It was needful for him to face the disturbed conditions which were soon reflected in the life of the churches, and which grew more complicated and more acute as the months passed, developing into the serious and critical conditions affecting the work of the Society during the years of our own participation in the war and the period which followed its conclusion. The other great condition, in the face of which Dr. Burton has accomplished his task, has been the identification of the management of the Home Missionary Society with that of the Building Society and the Sunday School Extension Society. This was determined upon at the Kansas City Council and was carried out under the guidance of the Commission on Missions and the successive actions of the succeeding meetings of the National Council and the several Societies. In the accomplishment of this work Dr. Burton was foremost among our counselors. He made a patient and devoted study of the history of the Societies, of the principles and policies of their operation. He became master of the detail of their administration and his advice was eagerly sought, carefully weighed and never found wanting at each step in the long and somewhat tedious proceedings which resulted in the organization of the three Societies under a common Board, with common officers, and with a united staff, as at present. The most striking result of this merger of interests was to make Dr. Burton the General Secretary of the Church Extension Boards, and I am sure that all who have known the work of the Boards during this period will agree that this has been also one of the most valuable results of the merger.

Through this difficult period of seven years Dr. Burton has given devoted leadership to the church ex-

tension work of our Congregational churches. He has shown a remarkable ability to think through a proposed plan, to discover difficulties in its operation which others could not anticipate, and to provide efficient ways of avoiding or overcoming these difficulties in the plan. We have learned to await his exposition of a proposal and his good counsel concerning it before venturing to give final shape to our less informed and less far-seeing judgment. He has shown great patience in mastering the detail of the work of these Boards, on the one hand in the matter of securing their income whether from the funds or from the widely-scattered contributing constituency; on the other hand he has given a like attention to the manifold details of the expenditure of these funds, necessarily in small amounts, in the face of great opportunities and under the most varied conditions, throughout the whole reach of our country.

Dr. Burton has won the enthusiastic loyalty of the Board of Directors and the Executive Committee who have had the privilege of service with him, and also of the staff of the Societies with whom he has been in daily and responsible contact. This devoted loyalty, especially of the staff, both in the office in New York and the state offices and on the field, is the greatest asset of the Church Extension Boards.

And above all, Dr. Burton has been a spiritual power in an ecclesiastical office. The deadening effect of routine and administrative work, of prolonged travel and attention to detail, has not been felt in him. He has been, in all his work and through all of it, the simple, earnest Christian whom some of us knew in his student days, the devoted shepherd of Christian folk whom his congregations knew in his service as a pastor. His messages to the missionaries in THE AMERICAN MISSIONARY, and his addresses at local and state meetings, especially at the mid-winter conferences of the home missionary workers, have been full of stimulating thought, of wise counsel, and of spiritual passion and power.

We know that he can say as he leaves this work what Dr. Herring said seven years ago, "No one could have loved it more." We know that he would say also, "Others might have done it better," for he has a most humble estimate of what he has accomplished, but we who know him and know what he has done doubt whether anyone among us all could have done so well the great work of these critical years, and we pray the guidance of God in finding one who may continue the work which has been so greatly enlarged and so nobly developed under the able hand and upon the great heart of Secretary Burton.

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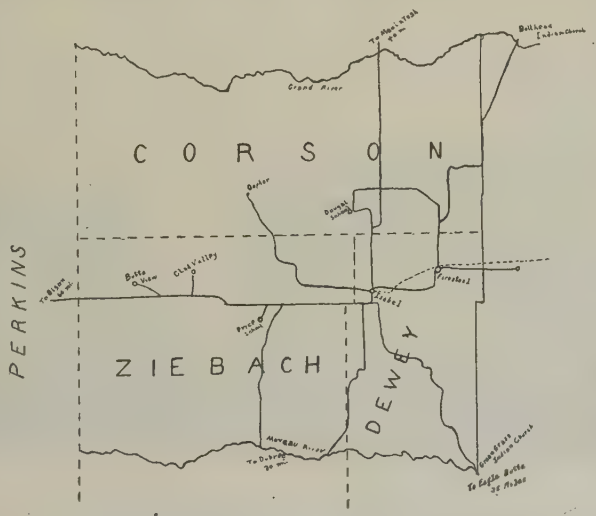
A VACATION STUNT OF A GIRLS' CLASS

MRS. J. LLOYD SMITH, wife of the pastor of Junius Heights Congregational Church, Dallas, Texas, is the teacher of a class of girls from ten to thirteen years of age. While Mrs. Smith was absent this summer, the girls decided to prepare a surprise for her when she returned in September. They worked hard, toiling through many a hot August afternoon, and when Mrs. Smith returned, these little daughters of the Kingdom met her in her home. One of the group prepared a display of their summer's work. When the teacher was permitted to enter, there were three little patchwork quilts, very neatly made. "These are for missions," the little workers explained, and Mrs. Smith has asked the Board Headquarters how they can best be used. This is an example of the inspiration coming from the Sunday School teacher's work that may encourage others who are laboring in the Master's cause.

UPHOLDING AMERICAN PROTESTANTISM IN THE NORTHWEST

LESS than a year ago, the Rev. Fred Smith, Home Missionary pastor at Isabel, South Dakota, received his call to that territory, but even in this short time he has succeeded in putting affairs on a promising basis. Judging from his reports, Mr. Smith has the happy faculty of being able to turn his hand to work of any kind, and such little matters as repairing the parsonage, turning a dilapidated barn into a garage, evolving furniture and shelves from lumber, remonstrating with a balky Ford, drilling a choir — in addition to his regular pastoral duties — are all in the day's work. Nor would it be fair in this connection to omit mention of Mrs. Smith, for she has ably seconded him in all his efforts.



STATIONS SERVED BY PASTOR AT ISABEL

Mr. and Mrs. Smith left Deadwood, South Dakota, early in January, and made the journey to Isabel, a distance of one hundred and eighty-five miles over prairie roads, in their Ford, a staunch veteran of more than six years of missionary effort. It was freezing weather, but the trip was made without mishap in thirteen running hours. Upon their arrival they found a parsonage of six rooms, not very modern, and rather unpromising in appearance, as it had been empty for months in a dusty, windy country. They had no furniture, there was no furniture store in town nor furniture money, but friends came to their aid with loans of chairs, tables, and a bedstead, and these together with what they could purchase in town soon made the house habitable.

The church at Isabel is a very good one for so small a town. The interior had not been finished up to the time of Mr. Smith's coming, and it still lacks pews. Last spring the Ladies' Aid was instrumental in getting the interior into shape for the Easter service. "It well repaid the effort," Mr. Smith wrote, "for on Easter Day the auditorium, as every one said, looked like a real church. The ceiling plastered and tinted a cream color, the walls tinted tan and brown, the woodwork waxed, the floor oiled, and the home-made pulpit, which had been altered to look like a real one, colored and varnished to match the rest, made a very pleasing ensemble. Only the seating remained to mar the effect, but that was helped by borrowing for the choir chairs which harmonized with their surroundings, so that the front view at any rate was perfect."

Mr. Smith is responsible for a very large parish, his district covering a territory about the size of Rhode Island. As may be seen by the accompanying map, there are but two towns, Isabel and Firesteel, the other points marked being farm houses called by postoffice names. There are about fourteen miles of railway ending at

Isabel. The only ministers of any denomination in this country live at Isabel, but so far as religion goes the district has been neglected for years, many of the people being from twenty to thirty miles from a church of any kind. Recently, however, the Catholics have built churches at Gopher and Glad Valley.

With so large a territory to cover, it will be seen that much ingenuity must be exercised in order to accomplish all that must be done. Mr. Smith has been maintaining two services on Sunday at Isabel and an afternoon service at Firesteel. In addition, he has two choir practices, junior and young people's societies, and a pastor's class at Isabel; and at Firesteel he has a choir and a pastor's class.

CHURCH AND PARSONAGE, ISABEL, S. D.

Nothing better illustrates the sort of work our missionaries are doing in the Northwest than quotations from some of Mr. Smith's reports. Giving an almost daily resume of what he is doing, Mr. Smith says:

"April 19, we went north, nearly to the Grand River. We made a trip of thirty-five miles, and please remember that these are not miles on roads, but over prairie trails. We had dinner at Lightcap, fourteen miles north, and then visited an old Sunday School scholar from our school at Worthing. He is living seventeen miles north of Isabel, with that town as his nearest church. He has never yet been in to church. We made ten calls that day, getting home about ten o'clock. Next day we started for Firesteel, visiting on the road and north of the town. We had pastor's class and choir practice after supper, and got home about 11:30. We have had that program at Firesteel nearly every Wednesday since.

"May 13, Superintendent Juell and I went to Glad Valley to see if we could get something started there, as there has been neither church nor Sunday School there for some time. Of the road the less said the better, but we made fifty miles that day and called at eight farm houses. We could not get anyone to promise to start up things and as it was impossible for the pastor to make the point without neglecting work already in hand, we were obliged to leave them with vague promises of something in the future. That day, however, we made a call which we believe resulted in the establishment of a preaching point at the Price School, twelve miles out of town.

"The Firesteel people having requested an early service for the summer, I made arrangements for a one o'clock service, which means my leaving after the service at Isabel and cutting out dinner. It has, however,

enabled me to give three services at Dougal School, which is only nine miles from Isabel, but seventeen from Firesteel. The days work out like this: School at Isabel, ten forenoon; church, eleven; leave for Firesteel twenty minutes after twelve and preach there at one; leave for Dougal, quarter past two, preaching there at half-past three; leave for Isabel, quarter to five, reaching home at half-past five; church at Isabel, eight at night. People living on good roads may think we have plenty of time, but please try the roads. The trip could not be done at all in bad weather. On the road from Firesteel to Dougal School my wife, who always goes with me, watches the bumps on the road and feeds me whenever the road is smooth enough.

"May 17th to 24th was spent in attending the conference at Pierre. On the 24th we had our reception of members at Isabel, taking in seven young people and two adults, all on confession of faith, four being baptized. This was a great service, every seat was occupied, the deacons having to sit on two broken chairs for the communion service.

"On June 3rd, at the invitation of Mr. Reed, our missionary to the Indians, we made a trip to Green Grass, just south of the Moreau, where the Dakota Association was in session. I sang and spoke, a native pastor translating. June 7th we made a trip of twenty miles to Gopher, where we arranged to return on the following Tuesday for a service. Accordingly, on that day we had service there about nine at night. There was no organ, but we sang solos and duets and preached. There were about thirty present, and after the service we organized a Sunday School.

"Hearing that Miss Miriam L. Woodberry was to be at McLaughlin, fifty-three miles northeast, on the 22nd, and at Dupree, thirty miles southwest, on the 23rd, I suggested that I would see her across country if she would speak at Isabel on the afternoon of the 23rd. Accordingly, on the 22nd my wife and I set out for McLaughlin, which we reached at six in the evening and where we were entertained by the Rev. G. W. Reed, our American Missionary Association missionary. In the morning we started back over the same trail, reaching Isabel in time for a good dinner, and then Miss Woodberry spoke to about forty people in the church.

"On the 26th we had prepared a new program: church in the morning, picnic dinner at noon in the basement, church in the afternoon, Children's Day program at Firesteel in the evening. This went off as per schedule, though the day was intensely hot and there were not so many country people in as we had hoped. I had arranged for Mr. Gross, who is here jointly with the German Congregational work, to go to Price School, which he did, having twenty-one present. In the evening he went with us to Firesteel, where we sang a duet together.

"June 28th, my wife and I, with Mr. Gross on the back seat, set out for Glad Valley. It was a terribly hot day and a very bumpy road. Mr. Gross was not heavy enough to hold the car down and went into the air a few times. Reaching the school in the evening, we opened it up to cool, but as country people have lots of chores, it was after nine before we began the service. However, on very short notice we had thirty-eight out and fulfilled our promise of giving them a good musical service. I preached the first sermon some of them had heard for a year or two."

Mr. Smith includes much more than this in his reports, but these excerpts are sufficient to show what he is doing. There is a great home missionary opportunity out there, for there are many people still unreached. Although there are several schoolhouses that are supplied by Lutheran preachers from Isabel and Timberlake, still the Isabel Congregational Church is the only representative of American Protestantism in a territory as big as the state of Rhode Island.

SNAPSHOTS FROM INDIANA

By Rev. John W. Herring Terre Haute, Ind.

WORD from Indiana is like word from a prodigal son. Only in this case the father dismissed the son into the Far Country. Indiana is the state that our forebears, in the largeness of their hearts, presented to the Presbyterians in the days when Congregationalism was thought to be a product that should be pruned back to New England soil. By mischance a few Congregational churches remained Congregational and in most cases these guards, left behind to cover the retreat, have not only accomplished that purpose but have taken into their own hands the matter of a new advance. Congregationalism in our district, the southern and central parts of Indiana, is not hopeless by a wide margin. The same efforts wisely put forth here will, I believe, yield practically the same results as similar efforts put forth in neighboring states.

CLASS OF 'TEEN AGE GIRLS, UNION CHURCH, INDIANAPOLIS, IND.

David F. Bent, pastor of the Kokomo church, is doing a worthwhile piece of work, and his membership bids fair to double in a few years. Under his leadership such prominent men as John E. Frederick, president of the chamber of commerce, have been enlisted for active service. Mr. Bent has managed a very successful Sunday evening social hour, following the evening service, to which the community is welcome, and at which light refreshments are served. The fame of this innovation, I am told, has penetrated to the people in the outlying rural districts, and the experiment has increased the attendance many fold.

Close neighbor to Kokomo is Marion, where the old Temple Church came into the Congregational body some years ago and is now functioning vigorously under the constructive leadership of the Rev. Martin Lee Grant. Mr. Grant is emphasizing the church school with very gratifying results and is bring-

ing the people into close and effective fellowship through many social occasions.

The Rev. George Savary, our state moderator, is a moving force not only in Indianapolis Congregationalism but in interdenominational relations as well. His church, the First Church, is facing the need for radical expansion along building lines. It is, I think, the first church in this region to secure a paid director of religious education, the Rev. J. H. Ehlers having accepted that position. The church has a Girl Scout group, a basketball team, a young married people's group of fifty and an automatic community Sunday evening, that is, the five sectional groups into which the church is divided furnish, each in its turn, a community supper and an evening program. The net results of these efforts has been a thirty per cent increase in church attendance.

COMMUNITY CHURCH AND PARSONAGE, FRANKLIN, IND.

A typical example of the kind of appeal that three-fourths of Indiana makes to the Congregational conscience is the situation of the Union Church in Indianapolis. About a year ago, when the Rev. W. C. Reeder became pastor, the church was rounding its first quarter century. The building was inadequate and the salary meant a sacrifice, but Mr. Reeder waded in in a whole-hearted way and has real results to show. He has a class of thirty 'teen-age boys that fairly ooze through the windows, a class of twenty-five 'teen-age girls, and a young married people's class. Mrs. Reeder has a unique plan to augment the building fund. She has given a dollar to each of the ladies to invest in any way she can until it becomes fifteen dollars. The prospects for making several hundred dollars in this way are very good. The members have slender resources but they are making a gallant fight to build a church constituency and raise a building fund that will guarantee a bigger church. There are many more Indiana churches waiting for the right man to turn the switch and release their possibilities.

One of the best known spots in Congregational Indiana is the Community Church at Franklin, with Thomas Gray, pastor. This vital and progressive church was organized three years ago by combining three struggling churches of other denominations. It now has 250 members, a $9,000 parsonage, a $500 moving picture outfit, and a twelve piece orchestra. In an article published in the *Indiana Farmer's Guide,* which tells how the community solved the rural church problem, Mr. Gray was

asked if the automobile had proved a benefit or a detriment to his church.

"The automobile has been a God-send to the country," was the reply. "It has been a big asset to our church. Some of our members live five or six miles away but attend regularly. Without the automobile this would be impossible. It has not been carrying people away from this community; rather it brings people from other communities into ours."

The moving picture outfit has proved a good investment for the church. The lighting system which was installed with it made it possible to light both the church and the parsonage. Religious or educational films are shown once every two weeks.

The First Church of Terre Haute, now eighty-seven years old, has a long and splendid record of laymen and pastors, including among the latter Dr. Lyman Abbott. The town has sprawled out away from the Wabash River and north and south along its banks, until the church has come to face the "downtown" crisis. The example of the Indianapolis First Church in the engagement of a director of religious education has been followed, Mrs. B. B. White being in charge, and together with the educational emphasis, the friendly emphasis has been made strong through monthly fellowship suppers and other gatherings. The Sunday evening problem has been met with an Open Forum which drew an average audience of five hundred people for a term of twenty-two weeks. The concluding meeting was turned over to a series of short addresses from all the candidates for mayor that could be persuaded to stand up and face so keen an audience. Six, including the Socialist and Independent candidates, accepted. Some seventy-five questions were asked by the audience, of which only about one-half were allowed by the referees chosen for the occasion, the rest of the questions being rejected as either impertinent or slanderous.

The Plymouth Church is making a valiant fight to raise the necessary funds to build a much needed $40,000 plant. The membership is a sturdy, energetic group, largely of young people, who have earned the rare distinction of being self-starters. The Rev. Mr. Plummer, from Ludlow, Kentucky, has been called to be the pastor. Plymouth has the opportunity of becoming a church of at least five hundred members.

Bethany Church, in the mining community west of the river, has called the Rev. K. J. Morgan, son of the famous Campbell Morgan to be its pastor. His wife, the charming daughter of the late Dr. A. M. Gardner, well known in Congregationalism, is performing a splendid service with the young people. Mr. Morgan, true to type, is stressing Bible study and bringing the message to the people in a way that promises much.

In concluding, a plea for Indiana! Forget that you thought her a weakling! She is capable of producing not only good presidents, poets, statesmen and colleges, but also good Congregational Churches and sterling Congregational folk. Congregationalism has a distinctive message to bear to this field. Count us in when you count your warriors.

The following letter from Chaplain John V. Axton, a son of the Chief of Chaplains in the United States Army, indicates the value of the action taken by our Executive Committee some time ago: "In the last mail from the United States I received your kind letter and the draft for one hundred and fifty dollars in marks. This splendid help in a financial way comes at the right time because I am shaping my work for the fall and winter, and I can now make bigger and better plans." Chaplain Axton is now stationed at Coblenz, Germany. Letters from other chaplains also show appreciation of the aid thus voted.

GREGORY J. POWELL, D. D.—A MAKER OF MIGHTY MONTANA

DR. GREGORY J. POWELL, home missionary superintendent for Montana, was born in Ontario, Canada, of English parents, whom he lost very early in life. According to the English custom he was "bound in writings," first to a farmer to earn his "board and clothes and schooling in winter," and later as a carpenter's apprentice. Feeling the need of an education, he begged off six months before his time was up. He had heard the Rev. Mr. Manchee, pastor of the Guelph church, preach and, encouraged by his offer of tutoring, he wanted to study for the ministry.

GREGORY J. POWELL, D.D.

At Christmas, in 1875, Dr. Powell danced at his brother's wedding and, according to his Puritan views, "fell from grace," but like Peter he repented and with Mr. Manchee's help prepared for college. Two years at McGill University and a year at Toronto University were followed by academic and seminary work at Oberlin. It was shortly after the great Finney had closed his remarkable life and Oberlin was still strongly evangelistic. The missionary spirit ran high. A China band was formed, President King being one of its first members, and out of it grew the Shansi mission, with Judson Smith as a secretary of the American Board.

Prevented from going as a missionary to China, Dr. Powell's eyes turned toward the alluring field of home missions in Oregon and Washington, but before going there he spent three fruitful years in a country pastorate at Freedom, Ohio. The call of the West, however, came with renewed force when Dr. Harmon Bross invited him to become the missionary pastor of the newly organized church at Chadron, Nebraska, and the autumn of 1886 saw him at work there. In the following three years the church membership grew from ten to over a hundred, an addition to the church and a parsonage were built, Chadron Academy was started, and the Northwestern Association was organized. Outlying points from Chadron were reached on the "hurricane deck of a festive broncho." This was a wonderfully interesting introduction to western life, for, though most of the people were settlers from places farther east, the cowboy was still abroad in the land and much of human nature was learned from the back of a broncho "Don."

When Dr. Bross was made home missionary Superintendent for Nebraska, Dr. Powell succeeded him in the superintendency of the Black Hills and Northern Wyoming district, Chadron being then the gateway to this section. A general missionary relationship gave a delightful participation in the fellowship of all the Nebraska churches. Three years of wandering among the churches brought the young missionary superintendent to the decision that he must return to a pastorate and do some

studying, the lack of opportunities for which he had keenly felt. A pastorate in Omaha introduced him to the city problem. It was a young missionary church and the people were poor and times hard. The few dollars he had saved were soon used, for the salary was not enough to keep his family. Omaha at that time had its "red light district," its saloons and its graft. The young minister read a paper before the General Ministers' Association, which resulted in the formation of a municipal league with himself as secretary. In those days Dr. Joseph T. Duryea was pastor of the First Congregational Church and Frank Crane of the First M. E. Church.

A four years' pastorate at Sayville, Long Island, followed the Omaha service, this wholly different field affording an opportunity for acquaintance with church work in the East. But even here was a chance for missionary work, for the Dutch were in the community, as were also city denizens on summer vacations. Some of these latter were most helpful in certain ways. One of them, a member of Central Church, Brooklyn, gave a hundred dollars a year and many other lifts to the Sayville church. He did not teach in the Sunday school nor listen to the minister, but busied himself practicing Dr. Cadman's sermons. Another summer visitor, a deacon in a city church, used to take a member of the local church out fishing on Sundays and did not relish the subsequent reproof of the pastor.

The heart of the minister was, however, in the West and he dreamed of its wide reaches. When in 1899 the Board of Directors of the Home Missionary Society asked him to go as superintendent to North Dakota, he was ready to turn his face to the setting sun. The fall of that year saw him entering upon the state work at Fargo. One of his first trips over the state was with Mrs. Caswell, who was then in charge of the woman's missionary work. She asked him one day if he had a fur overcoat to keep out the winter's cold, and upon learning that he had not as yet, she sent him a check with instructions to buy a warm one for the North Dakota drives. This was but one of many kindnesses that she rendered him and other missionaries. She was a wonderful organizer, and how the churches did enjoy her "Pelt Story."

North Dakota was just getting its second wind. With the passing of twenty or more years of early settlement the state had proved a splendid agricultural section. There were about eighty Congregational churches and a college at Fargo was well under way, a fine testimony to the faithful missionary pastors of former years. The ten years following 1899 comprised a time of rapid development, with a veritable tidal wave of new settlers to the western part of the state. At one season fifty new banks were started in two months in new towns along railway extensions. As many as twenty churches were added to the Pilgrim fellowship in one year. Nearly half of the churches of the state were in communities where there was no other service in the same language, and some of these were where no other service of any kind was given. These fruitful years saw the number of Congregational churches increase from eighty to more than two hundred. Many churches were built, as well as a goodly number of parsonages. Although North Dakota has prohibition in its constitution, it was far from "dry," but these ten years saw a steady improvement, for the church worked hard to raise the standard of citizenship.

For two and a half years, from the spring of 1907, Dr. Powell and Dr. Stickney, who was in charge of the Sunday school work in North Dakota, were asked to extend their care to Montana. With the building of the Milwaukee coast extension the tidal wave of settlement had crossed into Montana and the following years witnessed a wonderful settlement of

homesteaders. These were strenuous years, for the work in both states was growing rapidly. In one year alone over thirty churches were organized and strenuous efforts were made to secure ministers. The Montana Band of earnest, purposeful young men from Yale and Hartford seminaries came to strategically placed churches.

In the "Together Campaign" in 1909, Dr. Powell went to New England and Ohio to set forth the story of church planting. After an address in Dr. Gladden's church, at Columbus, Dr. Herring remarked: "Powell, we shall have to send you into Montana to give all your time there. Montana needs the full time of a superintendent." The order for removal became effective in October of that year.

The North Dakota superintendents brought into Montana the confidence born of years of large growth, and they had the temerity to suggest as a slogan, *Ten Churches a Year for the next Ten Years.* That was regarded as a fine specimen of hyperkinesis. The Rev. T. O. Douglass, who was at the state conference in 1907, started the missionary motto by rolling out, "Montana, Mighty Montana." There had to be added only "in the making" to have the magic *MIGHTY MONTANA IN THE MAKING.* By the time the ten years had passed, there had been organized the full hundred churches. Six local associations for the English speaking churches and one for the German have been organized in the period of this superintendency, and the Polytechnic Institute at Billings has come into our fellowship.

Dr. Powell feels it an unusual privilege to have spent these years in the "land of the shining mountains." caring for its missionary interests and introducing ministers to the work of the churches. As he expresses it, to have had some part in the missionary making of North Dakota and Mighty Montana is reason for great gratitude. He is thankful that the door of the great Northwest opened to him when the way to China was barred.

In his own words: "Montana, land of mighty mountains and great rivers, of forests and mines, of farms and ranches, of harnessed waterfalls and electrically driven trains, land of vigorous men and handsome women drawn from every state and country, what a privilege to have spent these years within your great borders! Treasure State is your proud name, and it is fondly believed that your consecrated sons and daughters will build themselves and your mighty resources into the kingdom of God."

* * *

THE FLORIDA OF THE TOURIST

By Rev. George B. Waldron

THE eyes and desires of America are increasingly turned toward Florida as a winter Mecca. That storm-bound country from the Dakotas to Maine—and much of the territory to the south—finds in this sunny peninsula a longed-for haven. Not that all who desire come, but increasing thousands each season find their way within our borders. The great majority of our winter visitors are past the prime of life, many need the kindlier climate because of physical weaknesses, some visit simply as sight-seers and usually with briefer stay, but practically all come in the leisurely spirit, willing to be amused, open to a thousand possible suggestions, seeking the broader, easier avenues of living.

This does not mean that they are more open to suggestion of evil than in their home environment. What religious tendencies and character they have they bring with them. Because of larger leisure they may even more than at home be found within the walls of the church. In our popular resorts like Miami, Palm Beach, Daytona, Orlando, St. Petersburg,

churches of every faith for three months of the winter are crowded to the doors, and sometimes late comers find no place. They listen respectfully, thoughtfully, devoutly. They respond in measure to the calls for money and service. As a class they are not fast, sporty, frivolous, but substantial, sedate, refined. They want good things, as good or better than they can get at home and, willingly or unwillingly, they pay good prices for what they get.

Conditions such as these bring problems. A whole state doubles its population for a brief three months of winter and spends another three months of summer in over-rest. Church life shows the same elastic conditions. For example, about nine years ago our St. Petersburg church was built at a cost of some forty thousand dollars to replace the modest structure of wood that served when the town was in its beginnings. Its maximum seating capacity of 700 was supposed to be enough for many years to come, but very soon that spacious auditorium was crowded to the doors in winter. Last year, so insistent was the need that another 500 sittings were added, but the church was still too small this year to care for all who wished to enter. During the summer, however, when the visitors have departed, and many of the home people are on vacation, congregations are reduced to a handful and activities to the lowest ebb. This church has a resident membership of less than two hundred.

Similar changes from summer to winter hold in all our city churches and in almost equal proportion in our smaller communities as well. The winter visitor is no respecter of places. He crowds the fashionable and popular resorts, but you will find him also in the two-store town and in the lonely wilderness. And everywhere he has the same soul needs.

Let Lake Helen, near the center of the upper peninsula, serve as an illustration. Go to that hamlet in the summer and half the houses or more are closed, with doors and windows nailed down. The big hotel is without guests. Only a handful of people gather at the church on Sunday. Six months later the town is overflowing, with not a vacant room in any house, with members of the family often crowded out of their own beds and sleeping on cots. Every activity of the church is wide awake and Sunday congregations fill the neat auditorium. The town is alive with every kind of social and church activity, with scarcely a night of the week free for rest.

This church is now self-supporting. Its gifts for missions at home and abroad will compare favorably per member with well-to-do churches anywhere. Its pastors in recent years equal in power and character those of churches of twice the strength in the North. The very salt of the earth are in its membership, people refined, cultured, considerate. They draw to themselves the same sort of winter guest. It is an ideal community in which to live. Go to Orange City on the west and to New Smyrna on the east and you will find like conditions. Congregational churches are ministering to a score of such communities in Florida.

Just such a community as these, but now in the making, is New Port Richey on the Gulf Coast, a few miles north of St. Petersburg. Here some forty houses have been built within the year, and the growth is going on unchecked. Our missionary went into this new town last December and a church of some fifty members is the result. From the beginning they have raised ten dollars a week towards the support of the pastor. With increasing numbers and better organization they will soon double this support, but to have the right kind of leadership our Home Missionary Society must continue aid in diminishing amounts for some years to come.

In the light of churches like Lake

Helen, Ormond, Winter Park, once needing help as does this new church but now returning as much or more than they have received to the Mother Societies, does such work pay? Our Florida leaders are going forward with expansion plans for the state in the firm belief that it does.

Less than ten years ago Coconut Grove church was still in its original building and coming up each year for help from the Home Missionary Society. It is in a community of cultured Christian homes. Now the church occupies what is probably the most unique building, and one of the most beautiful in all Florida. Since coming to self-support the pastor's salary has been doubled and benevolences have more than doubled. Plans for a parsonage that will be a suitable companion building for the church are now coming to fruition.

Six miles to the north of Coconut Grove church is our First Church of Miami. Here in this city of marvelous materialistic growth and beauty our church, twenty years too late, has had a difficult time to get a foothold. Its new lot, on Biscayne Drive, about a mile north of the center of the most rapidly growing city in Florida, is in the heart of a choice new residence section. Foundations are laid and work has begun on the basement of a fifty-thousand-dollar building that is, in its Spanish type of beauty, to be the peer of any in that city of superb churches. Here is another missionary organization into which, from the days of its beginnings in a gospel tent some nine years ago, large sums of money have gone from the parent societies. But this struggling young church is raising three times as much on minister's salary to-day as three years ago and at the same time preparing for its better building; its benevolences have kept pace. Does it pay to put missionary money into such a church, ministering alone to a square mile of high class city homes? Let St. Petersburg, Daytona and Jacksonville churches give answer.

Across Biscayne Bay, on the wonderful peninsula of Miami Beach, where a score of millions have been spent in lifting lands above the water and making the wilderness to blossom as the rose, we have now a hundred-thousand-dollar property, dedicated on Palm Sunday, the only church to minister to that fast-growing Miami division. Two weeks later a new church organization, of people already beginning to catch the vision of a City of God in Miami, came into our Congregational Fellowship. With a hundred and twenty-five children gathered into the only Sunday school on the Beach and two hundred people meeting in regular service as the result of the first season of this enterprise, does such use of missionary money pay? City growth everywhere in America gives the answer.

Only the problem of ministering to the tourist in Florida is here under consideration, but let it not be forgotten that Florida is one of the most rapidly growing states in this country. People by the thousands are flocking to our farms, our groves, our gardens. Down in the Everglades is an empire of five million acres yet to come under cultivation. Scores of colonization projects are coming into being across the state.

Georgia with practically the same area has twice our population. For the problems of the new country and the problems of the inrush of winter tourists, our churches must have the help of the older sisterhood or lose out in the flood that threatens to overwhelm us. We do not ask to have done for us what we can do for ourselves. In 1920 our two thousand resident members on the Florida Peninsula gave over twelve thousand dollars for Congregational missions at home and abroad. In the big program ahead of us we expect to do our full share. All we ask is that the same helping hand of fellowship that has been ours in the years past, shall continue to be held out to us in the needs of today and tomorrow.

A QUARTER-CENTURY OF FAITHFUL MISSIONARY ACTIVITY

By Rev. Samuel Holden, Dallas, Tex.

MORE than a quarter of a century of consistent missionary work among the Indians of Allen Parish, Louisiana, has produced some gratifying results. It is the object of this article to present a brief account of some of the activities and achievements of this interesting work, and also to give an account of the twenty-fifth anniversary of the general work of the mission.

The Indians of this mission are an interesting people, living in the pine woods bordering upon the prairie and for the most part possessing their own homes. They are apparently natives of this country. From government records I learn that they have dwelt along the Sabine River between Louisiana and Texas for over a quarter of a century. They have, however, from time to time been augmented by fragmentary tribes from Mississippi and Alabama.

MEN OF THE INDIAN SUNDAY SCHOOL

The only religious work carried on among these people has been that of the Rev. Paul Leeds, a missionary of The Congregational Home Missionary Society. Practically all the educational work done for them has been under his supervision. When in 1893 Mr. Leeds, then a young man, decided to cast in his lot with these people, the country was in a very primitive and undeveloped condition. The white settlers were few and far between and were, in general, families who had come from other states.

It was under the direction of Dr. C. I. Scofield, then home missionary Superintendent for Louisiana and Texas, that Mr. Leeds joined in this work, and he has remained with it all these years. Up to that time no religious or educational work had been done among the Indians. One of the first things the young missionary did was to get together a group of these people and lay before them, as best he could through an interpreter, the thing that was uppermost in his mind—the chance to present to them the gospel of Christ. At first he was treated with suspicion, but as time went on and it became evident that he was working for their good, opposition died out and he was accorded a friendly welcome.

The Indians at this time were a semi-civilized people for whom nothing in the way of religion or education had been done. Their condition has been described to me by one of the oldest settlers in these words, "They lived under foul conditions, in miserable shacks, indolent, lazy, and without ambition." As the missionary won their confidence he became their counselor. To him they went for advice and to him they turned in every emergency for help. I have preached to these people several times and on every occasion I have been deeply im-

pressed by the high esteem and, I might say, affectionate regard in which Mr. Leeds is held. I was told the following story by an old settler who can vouch for its truthfulness, for he knew the white man. The story expresses some of the esteem in which Brother Paul—the name by which he is known among the Indians—is held:

One day a white man met an Indian who had a bottle of whiskey. The white man, anxious to get it away from him, said: "Don't you know Brother Paul would feel very sorry if he knew that one of his Indians, whom he loves, had a bottle of whiskey? You know how he preaches against it and how disappointed he would be if he knew about this." The Indian, throwing the bottle into the river, instantly replied, "I do nothing to make Brother Paul feel bad."

The loyalty and gratitude of the Indians, coupled with the consciousness of having accomplished a definite work for their religious and educational uplift, are, according to Mr. Leeds' own words, his greatest satisfaction and reward. During his ministry among them, one hundred and seventy-three have professed faith in Christ and united with the church. It was twenty-one years ago in September that the first church organization was effected with thirty-two members. The work has grown until today they have two neat churches and one good school. Throughout all these years, the church has been the center of all their social, educational and religious life. Without ostentation, this missionary has stuck to his task under most trying and adverse circumstances for over a quarter of a century.

In justice to this faithful and devoted servant of The Home Missionary Society, I would like to say for the benefit of the readers that for the first six years of his service his income did not average fifty dollars a year. How was he supported? Who paid his bills? In speaking about those early days, Mr. Leeds said:

"My wants were few and simple and easily supplied. I fared as well as the average settler. The country was thinly settled, money was scarce, all were poor. St. Paul said, 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me.' I simply did the same."

Before closing, I want to refer to a baptismal service I had the pleasure of attending, Sunday, September 14th. In the morning, Mr. Leeds and I went out to the church, a distance of about twelve miles, for an all-day ser-

TEN LITTLE INDIANS PLUS

vice. Many of the people had already met for their Sunday school service, which was in charge of the only licensed Indian preacher. Eighty-three were present, a number which gradually increased before the school closed. Everything was done in a reverent and orderly manner, which, Mr. Leeds told me, was characteristic of all their services. After the school session I was invited to preach, which I did, the preacher acting as interpreter. Mr. Leeds then followed with an address.

In the afternoon at three o'clock there was a service out in the woods on the banks of Bayou Blue. This meeting marked the twentieth anniversary of the organization of the church and culminated in the baptism of eleven people. Among those baptized were the father of the Indian preacher, a venerable Indian of ninety years, and several of his grandchildren. All the tribe, together with a large number of white people, was present.

It was a service the nature of which I shall not soon forget. The giant oaks and pines, the quiet water, the calm, clear blue sky, the attitude of the people, their deep interest in the occasion, the careful solicitude with which all arrangements had been made—all seemed to conspire to lend a profound touch of reverence to the service. Here, I felt, is a people who, for years before this missionary came among them, had lived in darkness, but who have been won to Christ and have been taught to love and serve him. I could not help but feel, after that service, that if those who generously give of their means to sustain the cause of home missions could have witnessed this service, they would have felt a thrill of joy at the thought that they, too, are co-workers with our Lord in winning people to him. I felt sure their loyalty to the cause of home missions would have been quickened and strengthened.

The service was simple and impressive. In addition to administering the sacrament of baptism, there were singing, prayers, the reading of Scripture and an address by the missionary. At the close of the service a friendly, social hour was passed and as the sun was beginning to sink we parted, after a day well spent and long to be remembered.

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THE FAR-REACHING INFLUENCE OF THE CHURCH

By Rev. A. T. Evans, Lander, Wyo.

WORK in a frontier community is always attended by more or less discouragement to both pastor and people. Conditions make this inevitable, and the Congregational church at Lander, Wyoming, is no exception to the rule. However, when the accomplishments of the past year are reviewed and the circumstances under which the work has been done, it is quite evident that real progress has been made. The attitude of the people to the work is most cordial and if the achievements of the present year can be improved upon even a little during the next twelve months, the future of the church is assured. The town, of course, is feeling, as are most places throughout the country, the effects of this period of readjustment. But notwithstanding the general depression, indications show that we are better prepared to face the present year than we were to face the one which has so encouragingly closed. New members are coming into our fellowship, and several prominent men of the town have become interested in our work. The support and influence which their interest has afforded means much to the future of Congregationalism in this part of Wyoming.

It is the hope and expectation of the people to be able to pay off the Church Building Society loan this

year, and every possible effort will be made to get from under all financial burdens. It is also confidently expected that our obligations to the Home Missionary Society will be met and the other missionary interests of the denomination cared for. A couple of weeks of evangelistic services under a good leader would be of great value to this work, both spiritually and financially. It would, however, have to be evangelism along really broad lines, for I am sure the old type would appeal to but few of our congregation.

We minister to a large circle of people in many ways. There are the people of the town itself and people who live long distances from the town but must look to it for religious services when they bury their dead or the blessing of the church is desired at a wedding ceremony. Many of these people do not attend church. With one exception, during my present pastorate, all the funerals and weddings at which I have been asked to officiate have been among folks who have no affiliation with our church. I am most happy to give these services, and we have every reason to think that the church's influence is widening gradually because of this ministry. If only men could be kept on these far western fields for a sufficiently long period to make possible a thorough acquaintance with the community, it would give to our frontier churches a standing that would lead to future prosperity. A wedding, a funeral, and the family for whom such service is rendered will always have a friendly interest in the minister, who has been with them in their joy or sorrow, and also in his church. It is hard to estimate the far-reaching influence of this work in the isolated settlements of our western states. If readers of THE AMERICAN MISSIONARY could visit one of these prosperous and growing towns on our last frontier and come to realize how much the missionary's work and the missionary's visits mean to the people far removed from much in the way of church ministry which they were accustomed to "back East," I am sure they would feel that their contributions to home missions are well worth while.

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NOTABLE CHRISTIAN ENDEAVOR PROGRESS

By Rev. Otto C. Grauer

THE Christian Endeavor Society of our Czechoslovak church in Charleroi, Pennsylvania, sent a delegation of five members to the Washington County Christian Endeavor convention held at Claysville, in June. Their report created such interest that the president of the convention called upon one of our representatives, Dr. Trnavsky, to speak on the secret of success in our work. His speech evidently took, for he was elected a vice-president of the county organization. Our Christian Endeavor in Charleroi works under the serious handicap of being obliged to meet in a little hall, poorly ventilated and lighted, and located on a noisy street, as the church does not as yet have a suitable house of worship. At this convention our society also won the membership banner for the highest percentage of new members of any society in this group of fifty-six societies represented at this meeting.

This Czechoslovak church has an efficient young pastor in George Hankowsky, who has been able to hold and rally the young people to the support of his church. There is a crying need just now to help the Charleroi people to get a suitable house of worship. They have labored long and patiently under almost impossible conditions.

Each of the four Czechoslovak churches in the Pittsburgh District

has a Christian Endeavor Society which actively supports the church work. They have a united rally every quarter which promotes fellowship and co-operation, and the young people of these churches are loyal to their own work, although the temptation is sometimes strong upon them to go to English-speaking American churches, where they perhaps could enjoy themselves better in some ways with companions of the public schools.

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A CALL TO PRAYER

ON Armistice Day, November 11th, the Conference on Disarmament convenes in Washington. Whether this Conference shall be wholly futile or accomplish results which may even reach to the ultimate peace of the world will depend almost entirely upon the temper of mind of the conferees. That temper of mind will be determined very largely by the spiritual atmosphere in which the Conference meets. It is within the power of the Christian people of America to charge that atmosphere with the very mind of God. The Federal Council of Churches and the various denominations are summoning the churches to prayer, to the end that this Conference may initiate processes which shall relieve the human race of the awful incubus of war.

No authority has been given the Secretary of the National Council to issue a call to prayer, but the situation itself constitutes the most powerful appeal for earnest petition for God's blessing upon this Conference.

May I therefore suggest (1) that all pastors urge their people in their private and family devotions, preceding and during the Conference, to make this Conference the burden of their prayers; (2) that in public worship, especially on the preceding Sunday and at the prayer meeting of Armistice week, this same subject be made the center of thought and earnest prayer; (3) that where it is feasible special meetings for prayer be called, uniting with other denominations or with neighboring Congregational churches, when this is possible; (4) that the sermons on Sunday, November 6th, be given to the presentation of the principles of the Prince of Peace as they apply to the present situation.

"More things are wrought by prayer than this world dreams of." If ever there were an object of prayer calculated to challenge the united appeal of all Christian hearts, certainly this object of securing a warless world is one.

CHARLES EMERSON BURTON,
Secretary of The National Council.

The Slovak Educational Club of Charleroi, Pennsylvania, made up entirely of young people, has been organized for the purpose of helping those of Slavic origin in the neighborhood to be better citizens and better Christians. These young folks realize that it is their duty as they receive greater advantages and learn the language of their adopted country to help their brethren who are less fortunate. Their services are of great value, for they are able to speak to their Slavic friends in their own language and help in the study of English. The Club believes that by a united effort in this direction it will be of real service to those who need both temporal and spiritual help.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF SEPT.	Last Year.....	11,208.51	2,135.91	13,344.42	1,173.08	12,171.34	778.78
	Present Year...	10,172.58	3,489.08	13,661.66	6,021.37	7,640.29	1,700.00
	Increase.....	.....	1,353.17	317.24	4,848.29	.....	921.22
	Decrease.....	1,035.93	.....	.....	.....	4,531.05	.....
SIX MONTHS FROM APRIL 1	Last Year.....	94,419.99	16,064.80	110,484.79	36,332.61	74,152.18	28,684.36
	Present Year...	82,296.61	19,902.98	102,199.59	39,823.39	62,376.20	44,702.75
	Increase.....	.....	3,838.18	.....	.....	.....	16,018.39
	Decrease.....	12,123.38	.....	8,285.20	3,490.78	11,775.98	.....

SERIOUS SHOWINGS

THE comparative statement for six months gives us pause. By the last line it is seen that there is a decrease in the Net Available for National Work of $11,775.98. To the casual observer the increase in legacies would seem to offset this, but legacies are always fluctuating and last year it was necessary to take from the Equalization Fund $26,950.98, and even though legacies should be considerably larger this year, under our necessary equalizing policy there would be no more money for current uses than last year. The overdraft at the end of September amounted to over $90,000. A small overdraft at this season does not ordinarily give concern. This overdraft taken with the comparative statement brings us face to face with debt or further reduction in home missionary work. Having reduced our home missionary force by 344 home missionaries since the outbreak of the war, further reduction seems most serious. The utmost care will be exercised, however, to avoid contracting debt, and we ask the heartiest co-operation for the increase of receipts that further cuts may not be necessary.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The tremendous burden laid upon the Church Building Society by the churches which appeal for its help is shown by our September docket. Dr. Smith presented to the Committee the applications of one hundred and nine churches, asking for a total of $421,670. Thirty of them asked for parsonage loans amounting to $46,100. Seventy-nine requested church grants, or loans, or both, amounting to $375,570. Many of these were emergency cases.

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The Committee listened to these appeals for the helping hand with deepest sympathy. Then it looked into the treasury to see how much there was available for appropriation in response to these urgent calls. It found only about one-ninth of the amount asked for. It was obliged to content itself, therefore, with voting eight parsonage loans amounting to $7,375 and eighteen church grants and loans amounting to $48,500. It wants to respond to these other calls. It would like to do so without delay, but it can only go as far and as fast as the churches and generous individual givers permit. If they will send us the money needed, prompt action will be taken.

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Do you need church pews? If you can use those which have seen some service, but are in good condition, write to Rev. Dow B. Beene, Chappaqua, New York, or to Rev. N. M. Pratt, Plymouth Church, Lockport, New York, for full information.

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Bethany Church, Minneapolis, has recently unveiled a beautiful memorial window, placed back of the pulpit, in honor of one of her soldiers who was killed at the front in the late war. It represents an angel hovering over the poppy fields of France.

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Fire cannot discourage our church at Brighton, Massachusetts. Robbed of its edifice by a seeming disaster, they are building a new house of worship to cost about $100,000. It will be of colonial design. They hope to complete the first unit (the chapel) this fall, and dedicate the entire building in the early winter.

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Peoria Heights, Illinois, is planning to build a new edifice of Gothic design and especially adapted to community needs. Besides its auditorium, with a seating capacity for three hundred and fifty people, it will have a good-sized room which may be used for a gymnasium, moving pictures, and social gatherings. They are planning for a cost of about $75,000.

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Sioux Falls, South Dakota is expecting to install in its fine house of worship a new pipe organ to cost $18,000. The full amount has been pledged, and it is hoped to make the dedication of this noble instrument a special feature of the fiftieth anniversary of the church to be celebrated in the coming year.

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Wilton, Maine, has recently dedicated its new Austin pipe organ, for which the people have been working for several years.

TERRE HAUTE, IND., FIRST CONGREGATIONAL CHURCH

THE CHALLENGE OF THE CITY*

By Rev. Luman H. Royce, Director of City Work

THE lure of the city and the challenge of the city increase with amazing rapidity. The World War retarded the great cityward tide of immigration, so that the net increase during the past decade in our foreign-born population has been less than four hundred thousand, and yet there has been an unprecedented increase in our urban population, a drift of nearly seven million people from rural to urban communities.

Ninety-five cities have doubled their population during the past decade, until we now have sixty-six cities with a population each of over one hundred thousand, and thirty-three cities with a population each of over two hundred thousand. More than half of our population dwell in cities of over five thousand and nearly thirty per cent in cities of over one hundred thousand.

Twenty-five years ago the frontier of the home missionary crusade was located in the sparsely-settled rural communities of the great West. Today the frontier of our home missionary service, the firing line where the battle rages most fiercely, must be sought in these teeming cities, East, West, North and South.

The unchurched areas today are not in the rural communities, but in

* Address given at the National Council, Los Angeles, California, June 5, 1921.

urban communities. There are over five hundred rural communities where we have more pews than people, but there are hundreds of growing cities where we have more people than pews, scores of cities where we haven't seating capacity for half the people, literally thousands of city streets where boys and girls are growing up without adequate or accessible religious privileges.

The note which Dr. Jefferson sounded nearly twenty years ago must be sounded today with even greater urgency. "The task of church extension in the city is one of the greatest tasks of the twentieth century. No denomination can hold the attention of thoughtful men which does not go to work, first of all, with the bulk of its resources in the city." No country is safe with its cities in the hands of the enemy. If Christianity fails in the city, it fails everywhere, and Christianity will surely fail in the city unless we face our task with greater daring and foresight and liberality.

The foreign-speaking population of our great cities is significant beyond all estimate. Nearly a dozen cities beyond or speeding toward the million mark have a foreign-speaking population of nearly eighty per cent, including the foreign-born children of foreign parents, and this condition will continue in every growing city. Just now there is a temporary recession of this tide of immigration, but it cannot last.

Thirty people to the square mile in America. Four or five hundred to the square mile in parts of Europe and Asia! Why, you might as well try to keep air out of a vacuum as try permanently to stay this great providential, irrepressible movement of mankind. In many of our cities we already have a home missionary problem embracing more people than many states, and a foreign missionary problem, right in our midst, including half a hundred tongues and dialects.

The time has come when we cannot think of solving this problem with the crude equipment and meager program which we have been using in many cities.

I believe that the demand of the hour in all of our foreign-speaking communities is a federated program, shot through and through with the spirit of comity and interdenominational co-operation. I believe that the federated churches of Cleveland are leading the way in such a program, a program where responsibility is allocated, and spheres of denominational influence are defined, just as clearly as in foreign lands, each denomination massing its resources upon definite localities, instead of spreading them over the entire city with the most unseemly rivalry and overlapping. I believe that this Cleveland plan deserves the careful study of every state and city organization.

If there were time I would like to speak of the downtown churches which must be maintained as radiating centers of influence and vantage points for the mobilization of our forces. I would like to speak of the great clamorous opportunities in college and university communities, where we must have more adequate leadership and equipment if we would reach the young men and women who must be enlisted and trained for leadership. I would like to speak of the work in industrial communities, calling for a tremendous outlay of missionary money and missionary enthusiasm.

City work, manifold, complex and tremendous, takes money. Everything must be done on a larger scale than our fathers ever dreamed of. New fields must be entered where first bills are enormous. New buildings must be provided where the cost is frightful. Trained workers must be furnished in increasing numbers, and all this calls for large and increasing expenditure. No one can go into this business of church extension in the city with open mind without discovering that it takes money.

No denomination can face this task soberly without realizing sooner or later that any adequate campaign demands tremendous base and backing in those communities where wealth abounds. Let us assume that we need great outpourings of power from on high, but let us also assume that we also need great outpourings of that tangible thing which we call money, and this money must be increasingly contributed by those growing suburban communities which are springing up on the outskirts of every great metropolitan center. As a denomination we have been long on missionary zeal, but short on denominational strategy. Every campaign demands a base and the logical and indispensable base for all missionary work, both at home and abroad, must be steadily and strategically established in new and growing residential sections.

Ten years from now, twenty years from now, fifty years from now, the churches which will furnish leadership and money for our missionary propaganda both at home and abroad will not be downtown churches or midtown churches, but the churches which we are planting today in growing suburban communities.

I have made a very thorough tabulation of over one hundred cities and I have studied very carefully the returns from our Congregational churches in these cities. I cannot take time to dwell upon these returns in detail, but I want to emphasize just one significant fact: I have been tremendously impressed by the fact that wherever the Sunday School membership in any church or any city is notably smaller than the church membership, it indicates with unfailing accuracy that a centralized policy prevails, the cathedral policy instead of the swarming policy.

I can take you to scores of cities where we are pouring our strength into one or two downtown or midtown churches and utterly overlooking those great growing suburban communities where the children live. In many of these cities the spirit of church extension is drowsy or dying or dead.

I haven't much use for that sort of Congregationalism which waxes eloquent two or three times a year over the foresight and sacrifice of our Pilgrim Fathers, and then fails to manifest the Pilgrim spirit, the spirit of the colonizer and the pioneer, in the projection and promotion of new churches in those suburban communities which are the hope of the future and the enduring base of our great missionary operations both at home and abroad.

The thing that is needed in many cities is a new type of Congregationalism, a new sense of denominational solidarity, a new sense of denominational responsibility for the city as a whole. Team work must take the place of that exaggerated individualism with which Congregational churches are apt to be afflicted.

Let us be loyal to our own church and our own parish, but let us recognize the fact that our field in any city is city-wide. Parochialism is just as petty and just as narrow and short-sighted as provincialism. Let us rise above all self-centered and short-sighted devotion to our local task, and recognize the needs of the city as a whole, every section and stratum of it from center to circumference. Let us respect the rights of others, but let us not shirk our denominational responsibility.

Our present system of denominations, blessed and broadened by a growing spirit of comity and co-operation, with all its weaknesses, avoids the evils which have always attended centralization of power. It gives expression to those differences in temperament and training and doctrine and method which seem absolutely essential to the preservation of life and liberty and enterprise.

Sectarianism is deplorable, but denominationalism is simply the practical application along religious lines

of that principle of specialization and division of labor which prevails in every other line of activity, and I believe that denominationalism of the right sort brings the church and its manifold agencies into more diverse and helpful contact with society. Let us respect the rights of others, but let us also believe that we as Congregationalists stand for certain traits and truths which ought to be perpetuated. There has never been a time in the history of the American church when Pilgrim principles have had such right of way in every progressive community as now. One of the by-products of the great war, with all its turmoil and change, has been a steady turning of the minds and the hearts of men toward those principles of democracy, equality and liberty for which we stand. Moreover, since the federation of three of our home boards we have the best machinery in the country for city work. But we need in many cities a stronger sense of local responsibility and a stronger sense of denominational solidarity.

May God help us to take our rightful place and do our rightful part in this great task of city evangelization, and we cannot do our part unless we plant and push our churches and our Sunday Schools in every section of our complex city life, among the rich and among the poor, among the wise and among the ignorant, in the downtown industrial sections and in the sparsely settled suburban communities, sharing here and everywhere in this superb and splendid task, the building of that bright city of God, let down out of heaven, which is the goal and the glory of our Christian civilization.

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THE UNTIDY CHURCH

THE *Christian Century*, referring to a recent survey, has this to say about keeping the church in good condition:

"One of the most shocking facts discovered is the state of filth and disorder into which some church buildings had fallen. There were basements that were firetraps and storerooms that were in utter disorder. Anyone acquainted with church buildings over the United States knows that they are seldom as neat as people's homes. It takes money and work to keep them that way, and only the occasional congregation has interest enough to do it. A dirty church building tells the same kind of story that a dirty house does. Those who live in it do not care enough for what it represents to be sensitive to maintain the decencies. The grounds outside the church are often in a state of disorder. When everybody in town mows his lawn except the church janitor, it is evident that the church property will tell an unfavorable story to every passer-by. How many churches have plants and shrubbery on the grounds? They are even more appreciated on the church grounds than they are on private property. Yet it is hardly one church in a hundred that makes the church lawn as beautiful as the prevailing standard in the community. It may seem to some that the dirt in the choir loft bears no relation to piety, and that the weeds on the church lawn have no relation to the indifference of the community, but this is to miss the fact that life has its roots in the physical. It is true for the church as for the house that 'cleanliness is next to Godliness.'"

This brings out vividly the importance of having a good House Committee. Every church should have one. Women are natural housekeepers, and there should be at least one woman on the House Committee. Her keen eyes will detect any untidiness. She will insist that the place of worship shall be kept in as good order as her own parlor. A committee of this sort will be of great service.

PILGRIM IDEALS IN TOLEDO, OHIO

THE challenge of the city, which Mr. Royce has so graphically described, is strikingly illustrated in the busy city of Toledo. Here is a teeming hive of industry. Nearly a quarter of a million people dwell in its home. Its factories and mills have brought them from many lands. The problems of the city are acute here.

Our First Church has had more than three-quarters of a century of life in this community. It has seen the growth of this great population, and under the strong leadership of Dr. Allen A. Stockdale it has itself grown to a membership of nearly fifteen hundred. It numbers eight hundred families in its constituency. In its noble house of worship, in the building of which it did not need to ask the aid of this Society, it gathers a great congregation each Sunday, including many of the strong men in the city. It has a big up-to-date Sunday School, eight hundred strong, and its other organizations are at floodtide of activity. Such a church is a tremendous asset for a city.

But it does not work alone. This mother church has gathered about herself a group of daughters who more than duplicate her power. Younger and less fully developed, they are making the Pilgrim ideals a very vital part of the life of the people. In different parts of the city, away from the center, they are giving a ministry of Christian service to multitudes who could not otherwise be reached. Two of them were born within the last decade and have just received generous aid from the Church Building Society toward completing their church plants. Another, where Rev. H. A. Arnold has succeeded Dr. Ernest Bourner Allen in the pastorate, has grown in less than half a century to a membership of more than thirteen hundred and a

TOLEDO, O., FIRST CONGREGATIONAL CHURCH

TOLEDO, O., FIRST CONGREGATIONAL INTERIOR

Sunday School of nine hundred. It is now moving to secure a larger and more adequate edifice for its work and worship.

The six churches of our Pilgrim faith and polity in Toledo are doing fine team work. They are meeting the challenge of the city in an admirable way. They will soon reach the four thousand mark in their combined membership, and the three thousand mark in their Sunday Schools. Already they count nearly three thousand families in their several flocks. It costs a good deal to keep their machinery going at full speed, but the last Year Book reports their benevolence as exceeding $27,000.

HOW ONE CHURCH DID IT

TOGETHERNESS is the secret of a church's power. The very word *ecclesia,* which we have translated "church," means a collection of people that get together. Common convictions, sympathies and purposes draw them together, and as they worship together, sing together and work together their individual force becomes collective power. They warm each other up as they are "with one consent in one place," and their warmth draws others. There is "something doing" as they act together. A large church scattered is weak and ineffective. A small church compact together by the faithful attendance of its members is a power greater than it may itself suppose.

It often happens that a church becomes discouraged and fancies itself weak and unable to meet its obligations because its members fail to get together. Sunday comes and the congregation is pitifully small. Messrs. Brown, Jones and Robinson failed to appear. Several of the leading ladies of the flock stayed at home. The lure of the automobile carried away several who used to be constant attendants. The pastor and his devoted standbys look with sinking heart at the handful who have gathered for worship, and say, "How few and feeble we are!"

But let the get-together spirit take possession of the people and they discover how strong they are. Especially if their work is methodized on a wise and workable plan, they find that tasks that seemed mountains are only molehills.

Our church in Gary, Indiana, has just been giving us a fine example of this. It has nearly a hundred and fifty members in two hundred families, and a good building, which is the first unit of the larger plant they hope for. The church has never considered itself very strong. It has been timid about tackling great tasks. But Rev. Willard Crosby Lyon has become its pastor, and his fertile mind is finding new ways in which to move forward. It occurred to the people that it would be well to ascertain just what the income of its people actually is. To their surprise they found it totaled $250,000. Then it was suggested that one per cent of this should be asked for the church. It was agreed, and within five days they had $2,201. The trustees led off by pledging $1,100 at a single sitting. The whole amount will be secured, in spite of much unemployment there.

This is a fine example for other churches. Each church should adopt the motto, "We can do it if we will." They should add another, "All at it, always at it." This will develop the get-together habit which will bring out all the reserves of power. With these the church can do great things.

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A MESSAGE TO AN AIDED CHURCH

A CHURCH which had long struggled with a crippling debt made a supreme effort and got rid of it. Wise leadership, unanimous action, and sacrificial giving made an end of the incubus. They asked a representative of this society, which had given generous help, to share with them in celebrating the victory.

He congratulated the church and pastor on their great deliverance, but assured them that our chief interest is not in brick and mortar, nor in mere material prosperity. It is rather in seeing a church succeed in the spiritual work for which it was intended. It is to help transform the world into a kingdom of heaven. The church is an organized force to bring all human life under the mastery of Christ, that his ideals may supplant wrong and sorrow.

This victory has shown the church what it can do if it tries. Now what shall it attempt?

Double your membership. The church is not merely a preaching station; it is a recruiting station. Get twice as many soldiers of the cross here, enlisted for the Master's work.

Double your Sunday School. There are twice as many young people in your neighborhood who need to sit at the feet of the great Teacher and become his disciples. Find them and bring them in.

Double your mid-week meeting. Perhaps your prayer meeting has become dull, dreary, unattractive. Change it. Wake it up. Get twice as many to have a share in it.

Double your Christian Endeavorers, your Boy Scouts, your Girls' Campfire members, your Woman's Society. Have a grand enlistment campaign for all these activities.

Result: you will Double your Income, because there will be a new spirit in your church, a new enthusiasm, a new devotion, a new joy.

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LEGACIES

A PORTION of the income of this Society each year is derived from legacies. This money goes at once into our perpetual Loan Fund, to be used over and over again in helping churches to complete their houses of worship. The same money goes out and comes back again, to go out once more into other church buildings. This process is repeated from ten to twenty times in a century. It is a delightful thought that after the earthly life is finished one may still be a power for good in the many temples of worship he is helping to erect.

Sometimes these legacies are not large in amount, but they do great good. Looking over the record of the last twenty years we find the total thus received during that period is $611,468. They have come in yearly amounts ranging from about $8,000 to $78,000. The individual bequests range from $500 to $40,000. More than six-tenths of a million dollars has thus been added to the fund which is such a help to the churches in their time of need.

Sometimes the bequests are large. The Connecticut friend who left $50,000 for this work put more than ten churches upon their feet immediately, and some thirty more later. Several others have put in large amounts. But the one who was most eager to put the stored-up treasure of his lifetime into this work was Mr. Joseph H. Stickney of Baltimore, whose generous bequest of about $300,000 became a fountain of blessing to our churches, enabling us to help them as we had never done before.

Whether the amount you intend to leave for this purpose be large or small, do not forget to write the Congregational Church Building Society into your will. The Loan Fund is in urgent need of another million dollars with which to meet the increasing appeals.

Our church in Friona, Texas, was struck by lightning in August and burned to the ground. The student pastor, Mr. C. H. Shiflett, immediately rallied the people for a rebuilding effort and quickly raised $2,000 for the purpose.

The enterprising women of our church in Oneonta, California, served a chicken supper lately which was so good that immediately after it the people subscribed $15,000 toward a new church building. Three-fifths of the amount was raised in nine minutes. Mission style architecture will characterize the church, which is to be built around a patio, with separate rooms for social and educational needs.

THE CONGREGATIONAL EDUCATION SOCIETY

An unexpected opportunity opened to Dr. Arthur Holt, the Social Service Secretary, to visit England this summer in company with a group of Americans, Sherwood Eddy among them, to make a careful study of social conditions. Dr. Holt writes in a private letter: "It has been a most profitable venture. It has far exceeded my expectations. We have interviewed everybody from the President of Germany to Lloyd George's private secretary."

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The Men's Clubs of the Congregational and Episcopal churches of Sheridan, Wyoming, have united in an Open Forum for a season of fifteen weeks, and have underwritten it for $800. Their folder contains this paragraph: "The Forum is not a substitute for the public worship of God. We hope you will attend your own church every Sunday morning." Among the "Principles" of this Forum are these: "The complete development of democracy in America. A common meeting ground for all people in the interest of truth and mutual understanding, and for the cultivation of community spirit. The freest and fullest discussion of all vital questions affecting human welfare."

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Several denominations united in an evening Forum in Owatonna, Minnesota, during the winter. In the summer months the Congregational church has used moving pictures with good results. The pastor, Rev. A. M. Hanson, writes: "A gospel message is the heart of the service."

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"North Church was founded to save *souls*. It seeks now rather to save *society*." This is the opening sentence in the bulletin of the Forum of the North Church, Cleveland, Ohio, which has for four years conducted a crowded Sunday night Forum. This organization "holds firmly its confidence in the solving power of thoughtful discussion and the right of free speech."

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The change from the church to the theatre for the evening service and the use of moving pictures has increased an audience of ten to one which cannot be accommodated in Hillsboro, North Dakota. "People who have never been inside of a church have come and enjoyed the service. The pastor has had the opportunity of preaching a half hour sermon to an audience largely made up of young people."

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There were seldom more than twenty-five to thirty people present at the evening service in Brooklyn, Connecticut. The pastor hired a hall and made use of moving pictures—travelogues, historical scenes, and Bible stories. Gospel hymns are sung, the words being thrown on the screen. Attendance is now one hundred and fifty to two hundred and fifty. The pastor feels that "definite spiritual results may be attributed to these meetings."

PUEBLO CHURCHES AND THE PUEBLO FLOOD

WHAT SERVICE OUGHT THE CHURCH RENDER IN TIME OF CATASTROPHE?

By Rev. William Ioan Jones, Pastor First Cong'l. Church, Pueblo, Colo.

PUEBLO churches fortunately escaped the destructive forces of the Arkansas River flood of June 3-5. They were thus left free to plunge quickly and deeply into relief work.

The flood gained its crest of damage about 9:30 Friday night, June 3rd. Before the light plant ceased its service that night, hours before midnight, refugees were being ushered into Pueblo churches. The first food kitchen on the south bank of the river was established early Saturday morning by one of our churches in a garage in sight of the flood waters. Later this food kitchen was recognized by the Red Cross as one of its substations for the feeding of refugees and rescuers. Before the military arrived, men deputized by the county sheriff patrolled the city and not a few ministers and many church men wore the badge of authority and carried the weapon of enforcement.

WHAT THE RECEDING WATER LEFT AT SECOND AND MAIN STREETS

When the Red Cross organized, as it did before the close of Saturday, it used the pastors as centers of communication, and the people of the churches were summoned to devise plans and put them into execution. The pastors were at once put in charge of "Shelter," and all floor and pew spaces in the churches were soon spread with bedding upon which reclined nightly a grateful but bewildered mass of humanity. Cots and mattresses were luxuries hardly known. But it was June! Bedding came as by magic from the homes of the people in the neighborhood of each church. Denominational lines were not in evidence. Each church was in reality a community church.

Pastors were discovered in those first days of the disaster rendering various services except those for which they had been trained! They were doing the first needful thing that came to hand to be done, and doing it with resourceful effectiveness. Ministers as deputy sheriffs; ministers as drivers of Red Cross and soup kitchen service cars; ministers hauling milk to the city from a dairy farm of difficult but possible access; ministers chairmen of important Red Cross committees and directing from their desks scores of workers. All were engaged somewhere and each, in addition, found himself the host of many guests in his church.

And the mistress of the manse? As usual, she was busier and more effective than her lesser half! She was hostess and chef for the refugees in the churches. The refugees who had lived in the bottoms were mostly so-called foreigners, Mexicans, Italians, and Negroes. They had to be fed and to be kept clean without the usual modern conveniences. For you must know that all the usual co-operative utilities of a city were lacking. Telephones went first, then electricity failed, then gas, and finally even the water. Days passed before any of the utilities were restored and weeks before all. Long disused oil stoves and a few isolated coal and wood ranges

in each neighborhood did community service for several families, as well as supplied the needs of the refugees. Yes, the mistress of the manse in every case lived up to her reputation for being on the job.

Services of worship were not thought of Sunday, the 5th, the services of relief being still too compellingly urgent. By Sunday, the 12th, many churches resumed services, and by the 19th all. The city commissioners recognized the church in a proclamation issued before Sunday, the 19th, calling upon citizens to "repair to their respective places of worship and after their own manner" to give thanks to God that in the face of such terrible destruction of property so few lives were lost; and also for the expression of "humanity and brotherhood" in the timely assistance from the other cities of Colorado and the nation.

TYPES OF RESIDENCES DESTROYED. MANY WERE WASHED MILES FROM THEIR ORIGINAL LOCATION

So busy was this pastor in doing "the next thing," with his Ford as a ready helper, that he hardly realized the magnitude or the real seriousness of the disaster until he received a telegram from Superintendent Minchin, stating that the Denver Congregational churches were sending $500 to be used by the Pueblo Congregationalists in relief work. Then came the first stir of feeling and the welling of tears—in gratitude for this expression from without and in pity for those in need within. Even from far distant Massachusetts came the Children's Day offering of one of our churches, and from the writer's home church at Emporia, Kansas, another check. Such a timely supplying of means of relief is to be commended as worthy of future imitation. Such ought to be an often used method in any such disaster. As effective as was the Red Cross, it was most desirable that a pastor could have the means, in the name of the church itself, of going straight to the place of need, and, dispensing with all red tape, render the needed relief. This is not to say that the Red Cross red tape of registrations, applications, requisitions for supplies, etc., should be discontinued. Such mechanisms are unavoidable in the case of wholesale relief work such as the Red Cross becomes engaged in at such a time. And yet it is a happy and desirable thing to have those who are nearer to a comparatively few cases well supplied with the means for direct and sympathetic aid. This the Denver Congregationalists, under the leadership of Dr. Minchin, enabled our three Pueblo Congregational churches to be. And the Denver churches of other denominations did similar service.

After doing its important and indispensable work of relief and shelter for the bodies of the refugees, the churches turned on the 12th and the 19th to serve the nerves, and minds, and souls of all. Fortunately the number of bereaved were not many, but the comfort of the eternal hope was ministered in faithfulness. However, the loss of property, the appalling damage to the whole retail store section downtown was so tremendous and far-reaching in its possibilities for financial distress that there was sore need for a message of courage, for the creation of reliance in higher values. The quiet worship, the new message in old hymns and often used scripture, the fellowship of kindred minds and sympathetic hearts, all were needed and welcomed. What a resourceful Gospel is ours! What

materials in hymnal and scripture for such a time as this! With what confidence and gratefulness a pastor can step into his pulpit, sure that he has wherewith to feed " the sheep of His pasture."

You ask what should be the program of the church in time of great disaster? The answer is already given above. But to summarize:

First. The church can leap to meet the immediate need, placing all its resources at the disposal of the sufferers. It must do this first of all or it can do nothing afterward. The work of the church is as deep and as far-reaching as human need. It should retire from this field of emergency service just as quickly as other organizations and agencies are ready to take over what it has done. It ought to do this so that it can direct itself unhampered on its higher levels of service.

Second. The church can and must carry good news to its people and the community. It has good news of " a way that excels all others," a way that has power to put all who walk therein superior to all catastrophe. The church can remind all of enduring values in the face of values that have perished. It can call attention to the good qualities of human character brought out in emergencies and showing in unexpected places.

The church has good news about the ways of God. It can assure its people that there are natural causes to all natural disasters, challenging the best in human ingenuity to find and to remove the causes, preventing future recurrences. The church can insist that it is " not the will of the Father in Heaven that the least of these little ones should perish," that God is not, in any supernatural sense, in earthquake, wind or fire, or flood, but in the still small voice of personal values in human character.

In time of such a flood as that of Pueblo, and Dayton, and Johnstown the church can declare, " there is a River the streams whereof make glad the City of God," and that the City of God is built for us in " the other room," only as we have no lower ideal for our city building in this room of earth than that of the very City of God itself.

The church can comfort those who lose loved ones, robbing death of its terror by a vision of the " Father's House of many rooms." After all, death is not the calamity the fear of death would have us make of it. The loss of character is always worse than the loss of life. In the face of a great loss of life there is opportunity for the elevation of the nobler and more enduring worth of character. There is opportunity for warning against the greater and often unmourned loss of character in the unheralded common experiences of daily life.

The flood has caused some temporary financial difficulties in most of our churches, but the spirit of the city to " come back " has been so ideal and so vigorous that the churches will be sure to reap the reward for work well done in a trying hour.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
RECEIPTS FOR JULY 1921	This year..	8,454.00	163.00	.....	10,132.00	18,749.00
	Last year..	4,922.00	516.00	944.00	31,945.00	38,327.00
	Increase...	3,532.00	.....	.....	.....	3,532.00
	Decrease..	.....	353.00	944.00	21,813.00	23,110.00
RECEIPTS FOR AUGUST 1921	This year..	7,706.00	760.00	.....	8,105.00	16,571.00
	Last year..	3,005.00	792.00	.....	17,318.00	21,115.00
	Increase..	4,701.00	.....	.....	.....	4,701.00
	Decrease...	.....	32.00	.....	9,213.00	9,245.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The copy for these pages was prepared by the Extension Secretary while on an extended field trip calling for service in several states. Everywhere both field workers and missionary pastors were found rendering fine service and facing on every side opportunities for enlarged activities.

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One state Superintendent is urging every church under his supervision to organize one or more mission schools. Another state Superintendent is planning a campaign to enroll a thousand Home Department members.

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In a considerable number of the Sunday Schools connected with our missionary churches, Vacation Bible Schools have been held during the past summer, with fine results. Some have held sessions for four weeks, five days of the week, with three hours of study and activities each day. This has meant a total of sixty hours, more than the time devoted to the usual Sunday School work for an entire year.

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Concerning the value of our student summer workers comes the message: "These young people give promise of doing big things for our Sunday School Extension work. In their work they themselves will come very near to God, and not a few will hear the call to the gospel ministry. Let us have more of them next year."

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A fine rendering of the Children's Day service in one of many helpful churches resulted in a generous offering for our missionary work. A letter accompanying the check brought the message: "A few years ago I spent my summer vacation in missionary work in eastern Washington, and I know something of the need in those vast areas."

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IN THE CENTRAL SOUTH

By Rev. Samuel Holden, Roseland, La.

DOWN in Louisiana, seventy-one miles north of New Orleans and 150 miles from any other white Congregational Church, is the home missionary parish of Roseland, where the Sunday School has an average attendance of seventy-five, many of the teachers and scholars coming from one to three miles each Sunday. They are all greatly interested and seldom do they miss a session.

Organized as a mission school, and still such in name, it ranks in efficiency as a Church School. Missionary zeal and a fine educational program unite in maintaining a splendid interest, and its ideals influence the entire community. The monthly missionary feature consists of an address and drill, setting forth

in their order the work of our seven societies and also taking in general missionary activities. This gathering is in charge of a graduate of one of our eastern universities who is supervisor of public education in Tangipahoa Parish. The entire school takes part and such questions as these are asked: "What does this society stand for? When was it organized? Among what classes of people does it work? How much money does it need each year?" Then comes the question: "How much did our school and church give to the support of this missionary society last year?" Then follows the offering, which is planned for systematically, and averages nearly ten cents per member each month, a record they may well be proud of.

YOUNG PEOPLE'S CLASS, ROSELAND, LA.

The method adopted by the educational committee of this church has not only given to the members of its Sunday School an intelligent conception of our missionary work, but has developed a fine spirit and keen interest along Christian lines generally. This has resulted in one of its members offering himself for permanent Christian service. This is how it came about. A successful young business man made the great decision to lead a Christian life and united with the church. Expressing a desire to be of service to the community, it was suggested that he organize some of the young people into a Bible study class. He took up the task with an earnestness that insured success. The membership has grown from eight to twenty, is well organized and is a source of inspiration to the entire school. It is not, therefore, surprising that its organizer and teacher has taken another forward step himself, and is now studying for the Christian ministry.

This is one of the mission schools of The Congregational Sunday School Extension Society of which we are justly proud. Far distant from the beaten paths of Congregationalism, it appreciates what has been done for it, and having gained strength is trying to help others. The visits of the Sunday School Field Worker are always anticipated with real pleasure, and the best of co-operation is in evidence.

CONGREGATIONAL SUNDAY SCHOOL, ROSELAND, LA.

The Sunday School at Tavares, Florida, is a union school. The Congregationalists own the church and share the services with the Methodists. The school is well organized and uses the graded lessons in large part. It is also well up in giving for missions.

HAVE YOU A SPARE FILM, SIR?

ONCE in a while Sunday School Extension activities take the worker to Boston, still rich in Pilgrim memories and Pilgrim deeds. Or if the worker has no mission in the city, he must perchance pass through its streets in making connection for some other part of the East.

Hence it came to pass that just outside the Park Street Subway Station, on the edge of the historical common, kodak in hand, the worker was halted by a newsboy who, bright of face and eager of voice, said, "Have you a spare film, sir?" The response was a ready one, the exposure made, the film developed; the picture sent. With the picture there went a letter—just a brief message of greeting, expressing the hope that the picture would be recognized and the hour when it was taken remembered. The letter also expressed the hope that the lad would sell lots of papers, get some funds ahead, then go back to school, perhaps to college; and suggested that should advice ever be needed, a friend might be found in the big church with the tall spire, on the corner near to where the lad sold his papers from day to day.

WHAT THE SPARE FILM REGISTERED

Just a lad selling papers! Just an ordinary kodak! Just a simple request and a glad response! Just a picture and a letter! But the future of God's great world of opportunity facing one of Boston's boys.

* * *

A RALLY DAY IN SOUTH DAKOTA

By Rev. David J. Perrin

THERE is an outstanding event to record in connection with Sunday School work this season. It was the Rally Day service of the Winfred Sunday School in the new building. It occurred on the first day after the dedication, which seemed especially fitting. We had a most interesting time. All were happy in the possession of the new building. The program ran on for two and a half hours and yet none seemed to grow restless. The Winfred School now has adequate equipment in the way of room and we can expect some vital work to be done there. This $30,000 building in a town of 325 is certainly a credit to the pastor and people and gives evidence of their devotion to the work. The building also demonstrates what can be done in a community of one Protestant church. I stressed especially in my address the necessity of equipment in a Sunday School equal to the equipment in the day school, for the work we are doing is even more important than the great work undertaken in the day school. The future of our state will depend largely upon the religious training of the boys and girls of today.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

THE CHRISTMAS FUND OF THE BOARD OF RELIEF

THE twentieth year of a most gracious expression of Christian love for the Veterans of the Cross.

It is maintained in the spirit of the family which rejoices to number these aged servants of Christ among those for whom love and gratitude prompt the honor of a Christmas gift. As on Christmas Day the family crowns afresh the beloved father and mother with tributes of affection, so are these gifts bestowed by the fellowship of the church upon those who have given their all to its service.

The Christmas Fund has steadily won its way in favor until hundreds now give it a privileged claim. The first year only a few participated; last year the list of givers reached 1919. The first year $250 was received; last year the receipts were nearly $21,000.

This year the cost of living and the reduction of other income have compelled more aged soldiers of Christ to apply for grants, while others already on the roll have been forced to ask for increase, or for special aid in serious emergencies. The Christmas Fund should, therefore, be enlarged. The need is greater than ever before; the number to whom the gift will be distributed is larger. Fourteen State Societies share in the receipts and distribute their portion to their pensioners.

Regular and special grants for nine months of 1921 have greatly exceeded those for the similar period in previous years but the needs and the applications have so multiplied that, although the income of the Society is larger, the regular annual grants for most pensioners remains as before. For years it has been clearly recognized that they are far too small. The Christmas gift is added to the regular grant and so helps to meet an imperative need. Last year it was estimated that more than 1,000 persons were reached by its benefactions.

The cost of living, which presses us all, pinches hardest those of least resource. Give yourself the joy of making hearts sing on Christmas morning.

The books of the Christmas Fund of 1921 are now open. Make these dear old people a preferred claim in your Christmas giving.

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AN IMPORTANT DATE FOR THE OLDER MINISTERS

THE attention of ministers beyond middle age but still eligible for membership in the Annuity Fund is called to the fact that the Original Plan, more favorable for nearly all the older men than the Expanded Plan, will receive no new members after December 31, 1921. The plan was continued for this full year in order that ample notice should be given and that none who desire to apply for membership should be disappointed. Only two months remain. Those expecting to make application should act immediately. The Secretary will be glad to send forms of application, or to answer any inquiry.

MEMBERSHIP IN THE ANNUITY FUND—HOW MUCH IS IT WORTH?

HOW much was it worth to a man in the prime of life, who in the month of April, 1921, received his certificate of membership? He was in the midst of the eager activities of a devoted ministry, and the medical examination revealed no flaw in his health. Less than six months later he suddenly died of heart failure. Total payments on his certificate were $70.44. On the basis of seventeen years of service his widow now receives an annuity at the rate of $79.20, which will be increased in 1922 to $132, to be continued at this rate during her life, provided annuities are kept at the maximum.

Note that this means that the widow receives an annuity at a rate equal to more than 100 per cent of her husband's payments and that in 1922 the rate will be more than 188 per cent and this continues, if annuities are paid at the maximum, in each successive year during the widow's life.

What it means to her is illustrated by an extract from a letter received as THE AMERICAN MISSIONARY goes to print:

"Your letter of recent date with check of $19.80 enclosed as the first quarterly payment on Annuity was safely received, and I do wish to thank you for the prompt, business-like way in which you have handled this matter. When one has lost the dearest and best, it is a great comfort to know that there is such a fine company of brethren in the Master's work that are trying to make the path an easier one to travel alone. This money is going to be a real God-send to me, for my husband, like many another true servant of God, did not lay up much earthly treasure, but when I think of his loving, devoted service to the Congregational churches, I *do* feel that his labors have been richly rewarded in that Heavenly Home."

Writing to the widow for permission to use this instance and this quotation from her letter, a further word comes, "I have no objection whatsoever to your using my recent letter if it is of use to you, for I think that it is only right that ministers should know what a splendid thing this Annuity Fund is going to be both for themselves and those dependent upon them. I never realized its value myself until these dark days came upon me. It is a gleam out of the darkness, and I trust that many ministers now hesitating to avail themselves of its wonderful protection will hesitate no longer when they see what the Fund is actually doing for the ministry. May God bless the brethren who are working in the furtherance of this worthy cause."

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THE SUPPLEMENTARY FUND

ACCORDING to the schedule of the Apportionment Plan under which the Congregational World Movement is operating for 1921, it was designed that two per cent of the gifts of the churches should be given this year to the Supplementary Fund which makes possible for the older men the largest practicable benefits from the Annuity Fund. Its place on the apportionment was unanimously endorsed at Los Angeles on recommendation of the Commission on Missions.

In the faith that this Fund would receive its due proportion of gifts, the Trustees felt under moral compulsion to announce that the maximum annuity of $500, contemplated by the certificates under the Original Plan, would be paid, beginning January 1, 1922. They cannot continue this

payment unless the Supplementary Fund is given while the Endowment Fund is being collected.

Of the $500 annuity, the minister's payment provides $100; the Pilgrim Memorial Fund and other endowments provide $200; the Supplementary Fund is expected to furnish the remaining $200 until the endowment can carry it.

The results, up to October, show that many churches have not followed the apportionment schedule and have ignored this provision for the older members of the Annuity Fund. It was estimated that the plan would produce not less than $65,000 in 1921. Up to October, only $7,739 had been received. Unless this proportion is radically increased, payments will not reach $20,000.

Will not ministers, and churches which have not put the Supplementary Fund on their benevolent schedule, make provision for it before the end of the year and aid in assuring men now annuitants, or about to become annuitants, that the benefits to which they have looked forward will be supplied?

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COOPERATION OF MISSIONARY BOARDS

THE American Board is prosecuting a vigorous correspondence with its missionaries, offering to assist them in becoming members of the Annuity Fund by taking a share in the annual dues. Of the missionary force seventy-three are now members of the Fund and others are being added from week to week. The Church Extension Boards have made similar generous provision for all in their service, including pastors of home missionary churches. Many states have done likewise. The editors of "Congregational Minnesota" in the September "Bulletin" say:

"We advise ministers to lose no time in putting themselves and their families within the protection of the Annuity Fund. Churches have the same reason as Missionary Boards for insisting that their ministers get within the protection of this Fund, thus relieving those who employ them of the burden of caring for them or their families in case of death or breakdown, unaided by this common denominational provision for such eventualities."

THE YOUNGER MINISTERS

MINISTERS who have not yet reached "middle age" are reminded that in order to receive a credit from the income of the Pilgrim Memorial Fund on the annual dues under the Expanded Plan in 1922, the dues for the first year must be paid in full before December 31, 1921.

THE HONOR ROLL OF CHURCHES

Churches voting to share in paying at least one-half the annual dues for the pastor's annuity in accordance with the recommendation of the National Council.
(In addition to previous reports:)

Payson, Illinois
Northampton, Massachusetts, First
Concord, New Hampshire, South
Canton, Illinois
Galesburg, Illinois
Northfield, Minnesota, First
Galesburg, Illinois, East Main Street
Georgetown, Connecticut
Pittsfield, Massachusetts, Pilgrim Memorial
Townsend, Massachusetts

Sandwich, Illinois
Wareham, Massachusetts
Gallup, New Mexico
Albemarle, North Carolina
Brooklyn, New York, Flatbush
New Haven, Connecticut, Center
Daytona, Florida
Maywood, Illinois, First
Prescott, Massachusetts, First
Nutley, New Jersey, St. Paul's
Sheboygan, Wisconsin, First
Green River, Wyoming
Waterbury, Connecticut, First
Easthampton, Massachusetts
Batavia, Illinois
Chicago, Illinois, Christ, German
Chicago, Illinois, Wellington Avenue
Litchfield, Connecticut, First
Boston, Massachusetts, St. Mark's
Plainfield, Massachusetts, First
Hawley, Massachusetts, First
Binghamton, New York, Plymouth
New Bedford, Massachusetts, North
White Plains, New York, Westchester
Jaffrey, New Hampshire, First
Bristol, Connecticut

Other churches taking action are asked to send word immediately to the Secretary. Further information will be furnished to Boards of Trustees, or other church officials on request.

Committees are being appointed by State Conferences and Local Associations throughout the country to bring this important matter to the attention of Boards of Trustees. Such eminent laymen as Judge Epaphroditus Peck, Bristol, Connecticut; Herbert Knox Smith, Farmington, Connecticut; Chief Justice William D. Evans, Supreme Court, Iowa; Edwin G. Warner, Ph.D., Brooklyn, New York, and many others are giving themselves heartily to promote the movement.

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NOTES OF PROGRESS

THE Pilgrim Memorial Fund reports, October 1, receipts for July, $56,767.09; for August, $28,082.48; for September, $30,873.29. Total collections to October 1, 1921, $3,298,171.30.

The Annuity Fund reports October 1, 98 new members received since July 1; under the Original Plan 72; under the Expanded Plan 26. Total certificates in force under Original Plan 1,076, including 42 annuitants, and under the Expanded Plan 83, of whom 28 have transferred from the Original Plan.

The Supplementary Fund reports total receipts of $7,739.46 and 42 ministers over fifty-five years of age assisted through this Fund in securing and maintaining membership, $2,217.69 being appropriated from the Fund for this purpose. Among these are ten missionaries of the American Board.

The Herring Memorial Fund reports 562 subscriptions, aggregating $18,827.18.

The Congregational Board of Ministerial Relief reports total receipts for the last three months, $26,275.88, compared with $29,211.96 for the same period in 1920.

THE DOUGHBOY AND THE VETERAN

STRIKING reports are given of the effect of the rendition before church schools of the dramatic presentation of the work of the Board of Relief and the Annuity Fund, entitled "The Doughboy and the Veteran." Any missionary committees, young people's societies, or church schools desiring a copy are invited to correspond with the Secretary of the Annuity Fund and the Board of Relief, 375 Lexington Avenue, New York.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

WE are told over and over, and we all believe it, that these are the days of woman's opportunity. She has been granted the suffrage and is taking a place in politics and is being appointed to governmental positions. The professions are open to her, and she is permitted to elbow and jostle her way through life without looking for chivalry or protection from male comrades. Some of us may regret the day when hats were lifted and we were offered seats in the trolley, but never mind, "glorious woman" has her rights, and she has got to take hold and use them rightly, seeing to it that she really does progress and that she holds to a fine womanliness which will preserve the truest manliness. Surely she has been narrow and limited and petty, but as one rides in trains and trolleys, one feels like crying "Wanted—a lady."

This is therefore a plea to the women of Christian heritage and ideals, who really want the best things for our land and for our children, to take hold of their homes and their communities. We ask that they be alive to spiritual values and help make our nation a Christian nation, believing in the fatherhood of God and the brotherhood of man. We plead for the leadership of women to bear testimony to the Christian religion, and work for the domination of Christian thought.

How is the life of our homes to meet the test of new conditions? Can we preserve the wholesome atmosphere of Christian family life in this age of clubs and movies, or housing and service problems, and the lure of the auto? Whatever else we women do, the integrity of our homes should be preserved, for unless Christian principles and ideals govern our households we have failed in loyalty in our faith. It is most difficult to understand the training of our children. How far shall we yield to the pressure of present ways of doing things of which we do not approve, and which we criticise so seriously and often—modern dancing, modern clothing, the craze for pleasuring. We cannot fasten the manners of a past age on an incoming generation, but surely we can train our children in righteousness. We can give to them a conception of God's overruling fatherhood and love, and lead them in Christian ways of living.

The Bible, too, is a book amazingly little read by women who are adherents of our Christian faith, and very little known to the young people of the present. Isn't this something which Christian women should take hold of—the making known of the Bible in their own families—not in the old chapter by chapter, verse by verse, method, but with all the light that devoted scholarship can bring upon it, and with a conception of the riches of its contents. Here is a book which furnishes the basis of our knowledge of Christ and of religion, and yet how little we read its marvelous pages and make our children familiar with its history and story and Christian truths.

Then we plead for women who will take hold of the things for which our denomination holds itself responsible. As members of a Christian Church how can we do otherwise than wholeheartedly further the service it is trying to render, and yet it seems never to have entered into the minds of many of the women that they should have anything to do with the Sunday School, or missions, or social

service. We want active women leaders, teachers in Sunday Schools who will study methods and lessons and their pupils, leaders of young women who will arouse an interest in missions. Clever, bright, intelligent women who will enter into the Christian service of our denomination are needed. Don't neglect these opportunities when considering how best to serve your day and generation.

ALICE MATHER WALKER.

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OUR YOUNG PEOPLE

The Committee on Young People's Work recommends:

1. A Cradle Roll in every church, with missionary education a distinct part of its program. "Missionary Cradle Rolls" are seldom advisable, but for the sake of mothers at least, missionary training should begin with the babies and be a part of the regular work of every Sunday School Cradle Roll.

2. Sunday Schools receiving the most up-to-date missionary instruction possible in every department. In this connection the Federation seeks to promote the plans of the Missionary Education Department of the Congregational Education Society.

3. The children organized for weekly missionary activities, preferably as Sunday School departments; if not, as Mission Bands or Junior Christian Endeavor Societies. This means more time for study and hand-work than the Sunday School hour allows. Here again the Federation aims to cooperate with the Congregational Education Society. For the younger children the Mayflower Band type of organization may be used. In these programs, the boys should not be neglected.

4. Christian Endeavor Societies or kindred Young People's Societies making wise use of the monthly missionary topics, or planning special programs of their own, based on the current missionary text-books or similar material. Side by side with this study should go definite giving and forms of missionary service.

5. An organization among the young women of every church, auxiliary to the State Union, or including missionary work among its other activities. Here, also, definite study, hand-work and giving should be emphasized and the plans in each of these departments should be concrete.

It is the task of the Federation Young People's Committee to assist State Union Young People's Secretaries in promoting such a program as this. Through its chairman, the Committee keeps in touch with the National Homeland Societies and ascertains what materials and helps each can furnish for such work. Through its district chairman, by bulletins and letters, it passes on this information to the State Union Secretaries, that they in turn may use it in their work in local churches. The Committee assists the State Union Secretaries in planning their work to secure in each church the organization outlined above, helping to solve their difficult problems and making our Young People's program unified and aggressive. The Committee seeks to furnish necessary helps and literature. The study of the current text-books is stimulated, the adoption of definite quotas of hand-work is urged, the attendance at Summer Conferences is encouraged. The Committee feels that the latter service is one of the most important that it can render. The splendid results coming from our Camp Kayopha at the Northfield Conference, from Congregational Young People's Conferences in New York, Minnesota, California and other states and from the Missionary Education Movement Conferences all indicate the great value of such gatherings in developing the spiritual life of our young people.

TOPIC FOR NOVEMBER, 1921

The American Missionary Association

SEVENTY-FIVE YEARS OF SERVICE

Hymn—"Come Thou Almighty King."

Scripture—Story of the Good Samaritan.

Prayer of Thanksgiving for Years past. Petition for Present Day opportunities and Years to come.

Hymn—"O Beautiful for Spacious Skies."

Business.

Diamond Jubilee of the A. M. A.

Story of the Amistad. Told by the Story Teller.

Story of the Years. Told by the Historian.

Our share in A. M. A. Service.

In Spirit—Is ours a Spirit of Brotherhood?
A Spirit of Helpfulness?
A Spirit of Service?

In Lives—Who are *our* A. M. A. missionaries?
How many has *our* church sent to A. M. A. fields?
How many has our State sent this year?

In Gifts—How much is our apportionment for the A. M. A.?
Do we always raise it?
Do we make any special gifts?
Could we do better if we tried? (Told by women of the church.)

Diamond Jubilee Building Program. (Told by Leader.)

Hymn—"O Master Let Me Walk With Thee."

Candle Lighting Time—*A. M. A. Birthday Cake.* (Chocolate.)

A candle for each decade, and one large one for center. Candles to be lighted by eight women in turn as each makes brief statement regarding whichever peoples her candle represents—Negro, Indian, Mountain White, New Mexican, Chinese, Japanese, Porto Rican; the larger candle to bear tribute to missionaries who have lighted the darkness of ignorance and superstition.

Thank Offering—For Diamond Jubilee Fund (unless otherwise assigned).

Hymn—"Battle Hymn of Republic"—1st and 3rd stanzas.

Social Hour.

ANNUAL MEETING

The Annual Meeting of the Federation was held in the Walnut Hills Congregational Church, Cincinnati, Ohio, October 13th and 14th. It was a very good meeting. Because of the largely attended Federation meeting held at Los Angeles in July, the representation, with the exception of delegates from Massachusetts and New York, was exclusively from the middle district.

The Federation announces with pleasure the election of Mrs. Hubert C. Herring as President. The Federation is fortunate in securing Mrs. Herring to fill this high office.

Mrs. J. J. Kolmos, President of the Illinois Woman's Home Missionary Union, was elected Vice-President of the Middle District. Mrs. Philip S. Suffern was re-elected Treasurer.

The program was notable. President Henry C. King of Oberlin gave vision and inspiration to our denominational program in the field of education; following this splendid presentation, Dean Margaret Taylor, of the Congregational Training School for Women, earnestly enlisted the attention and interest of those present as she told of the efforts of faculty and students to prepare for service under limitations of space and equipment; there were messages from Schauffler, and "Stay-at-Home-Journeys" will always mean more to those who heard the demonstration of Children's Work by Mrs. String.

The financing of the Federation was discussed with much earnestness. It was shown that increased income is necessary to meet the many calls for speakers and literature made by the Unions themselves, as well as to assist the weaker organizations in their effort to accomplish their share of the task.

It was voted to recommend to the State Unions the plan to provide income for the Federation by the payment of not less than two per cent of the annual benevolent receipts of the Unions.

CONGREGATIONAL WORLD MOVEMENT

CORRECTIONS IN THE SURVEY

THE Survey published in the October numbers of THE AMERICAN MISSIONARY and *The Missionary Herald* gives the fundamental statement of the denomination regarding our missionary needs, and it is important that any errors which crept into it should be corrected and that any statements which are not clear should be made so. Inquiries are therefore invited. Kindly address Rev. James E. McConnell, D.D., 287 Fourth Avenue, New York.

A very obvious typographical error occurs on page thirty where, under the Church Building Society budget, the second line reads "$190,000," when it should be "$19,000." Attention to the totals makes this error evident.

Inquiry has also been made regarding the seeming discrepancy between figures given on page sixty-one as compared with those on page four and elsewhere as regards income from "other sources." In the former case the total is $1,168,500, and in the latter case $1,500,000. It should be observed that the figures used in the illustration on page four are round numbers which approximate the returns from the two main sources, while the figures given on page sixty-one are reports in the Year Book for the calendar year 1920, which are less than $1,500,000 for three reasons: (1) the reports in the Year Book are not complete in that repaid church building loans and income of state conferences from other sources are not included; (2) there was a substantial loss in income from investments in 1920; and (3) legacy receipts in 1920 were small, due largely to the hesitancy of executors to close up estates in an unfavorable market.

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SALESMANSHIP IN OUR CHURCHES

ALL of us visit the stores and shops occasionally, in spite of the fact that what is known as the buyers' strike still continues. At such times we must have noticed the difference in the way the clerks are disposed to prospective purchasers. One clerk is alert, eager and tactful, determined, if possible, to effect a sale. Another appears utterly indifferent, and his or her presence behind the counter only means that the customers may buy or not, as they please. A man well known to the writer reports that he left a store and a clerk the other day where such an attitude was manifested and went at least five blocks away to make some modest purchases where he had reason to believe he would be granted a different reception.

Is it possible that some ministers assume a similar attitude with reference to the missionary program of their denomination? Do any of us simply stand in our places of trust and responsibility without attempting to present the merits of the cause and persuade our people to support it? Do we act as if we did not care whether they interest themselves in the missionary apportionment or not? In the last analysis the support of the local church and the raising of the missionary apportionment is a matter of salesmanship upon the part of the pastor and other responsible leaders.

Many more people might be interested in missions and might give for the support of missions if only we who are salesmen were more enthusiastic, aggressive and wise in our method of presentation.

Another aspect of salesmanship was emphasized some months ago in an article which appeared in the *Saturday Evening Post.* The writer of that article told a story of his own attitude and plight as a salesman. He was on the road and was not making good. On account of his lack of success he was about ready to give up his job and seek other and probably less remunerative employment. Going into one of the stores which was located in the territory he was covering, he slouched up to the proprietor with this salutation: "You don't suppose you want anything in my line today, do you?" The merchant thus addressed answered in the negative, as who would not under similar circumstances? The salesman started to go when the merchant, impelled by pity at the sight of his visitor, called him back and gave him an order—the first he had received in many a day. Then he talked like a brother to the discouraged salesman. He asked him how he ever expected to sell any goods when he himself was so lifeless and hopeless in his manner of approach to possible customers. His words were as good seed in prepared soil. The salesman changed his attitude and became one of the most successful among the men of his calling.

The illustration is pertinent in regard to the ministers of our churches. More important than anything else—without which even the Master Himself and the Holy Spirit must find us inefficient—is the art of salesmanship, developed by painstaking effort, by meditation and prayer.

Mr. Edgar A. Guest, whose syndicated poems are widely read and appreciated, has recently written a poem on "Two Clerks," which is as pertinent for the ministers and leaders in our churches as it is for the people who stand behind the counter in our stores:

Two there were in the self-same store
Side by side on the busy floor,
Each with ribbons and silks to sell,
But one of them rose while the other fell;
One moved up while all year long
The other was merely a part of the throng.

Here's the story, so oft retold
In the busy shops where life's wares are sold—
One sold silk from a crowded shelf,
And quite forgot he must sell himself;
One was cheerful and liked his work;
The other gloomy and just a clerk.

The cheerful one with his ready smile
Had people flock to his crowded aisle;
They'd ask for him and thus advertise
That he was patient, and also wise;
For this was his plan, to the long day's end
To make a sale and to make a friend.

It wasn't long ere the chief found out
He had a clerk being talked about;
He heard it from women but poorly dressed;
He heard it, too, from the city's best;
And he learned it from something which never fails,
The growing sum of the young man's sales.

Oh, boy, whatever your job may be
Go to it bravely and cheerfully;
Over the counter and from the shelf
Remember always to sell yourself;
Be at your best till the long day ends,
For that is the secret of making friends.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

HAND-PICKED RECRUITS FOR THE CHURCH

By Rev. John H. Andress, D. D.

NOTE: Some months ago at my urgent request Dr. Andress wrote out his plan for recruiting members of his church. Two chapters of his very interesting account were printed in THE AMERICAN MISSIONARY but in some way the last chapter was lost. Dr. Andress has been kind enough to send on a rewrite of this chapter, which is printed below. This entire article will be reprinted in booklet form for use by pastors and people. Dr. Andress has been very successful in his church work and knows by actual experience of the things of which he writes.—*F. L. F.*

The Definite Personal Appeal

IN making your approach for personal work make it a rule to be frank, definite and straightforward in announcing your object. Avoid all "pussyfooting." Make no attempt to lead up to anything. Again note Christ's example as he called Matthew from the receipt of custom, and the four fishermen from their nets to become fishers of men. Speaking of fishing for men, let us remember that the oft-emphasized lessons of personal work, drawn from the figure of fishing for men, are quite beside the point. We have been told to keep ourselves out of sight, to choose carefully the fly that will appeal to the fish, that if we do not succeed with one fly, to change the bait offered. But let us remember that Christ was not talking to trout fishermen, but to those who went boldly out into the deep and let down the net. No fish that ever struck at a fly could refrain from thinking that he had been imposed upon, had been taken under false pretense. Not so did the fishermen who followed Jesus gather their fish.

Approach your business man as definitely and state your object as concisely as you would if you were asking him to buy a sack of flour. In most cases, especially of busy men, it is well to make at least two approaches. Some such method as the following has been used repeatedly with good results: "Mr. A., I want to talk with you some time soon concerning membership in the church. I want you to take this card and look it over carefully at your leisure and I will see you again." *Then leave.* The card offered has on one side a simple statement of belief in God the Father and Jesus Christ the Saviour, and the purpose to strive to live a consistent Christian life; followed by a statement of desire to unite with the church. Any pastor can form his own statement. The other side of the card has printed in small, neat type the statement of faith adopted at Kansas City in 1913, and under that a copy of the covenant which your church uses in receiving members into the church. Any pastor can have such a card printed, but if anyone desires to see a sample of one used successfully, the author of this article will supply it.

In addition to this card another card may be used effectively with certain classes of individuals, having the following matter printed upon it: Ten Facts Concerning the Church. 1. The Church is a divine institution. 2. The Church is an essential institution. 3. The Church is a going concern. It is functioning. 4. The Church is made up of humanity. 5. You are a part of humanity. 6. The Church, Christ calls the body of which He is the Head. 7. The Church will be what you make it, whether a member or not. 8. While you are making the Church you are making yourself. 9. The Church will

pay dividends in proportion to your investment. 10. The town that is a good enough place to live in and get your income and vote and raise your family, is a good enough place to hold your church membership. Move your letter. Conclusion: The claim of the Church upon you is unanswerable.

In a few days call up the man and make an appointment with him and ask for ten minutes of his time. Approach the matter with the best brand of Christian salesmanship that you know how to use. Try to present the matter in a practical, earnest way, answering his honest questions or objections frankly and fairly. Tell him you are to receive a group of new members into the church on such a date and that you want him in the group. Ask him if there is anything in the printed statement of acceptance of Christ on the card which you gave him to which he cannot heartily and sincerely subscribe. If there is, again undertake to remove the difficulty. In most cases it will be simply a misunderstanding. If you find that he still hesitates, tell him to think it over and let you know. When he sees that you are not trying to hurry him, but that you have a proposition that will bear careful consideration, he is pretty sure either at once or later to come to you with a smile on his face and a satisfaction in his heart, and you have another name on your list. In dealing with the average business man it is well to bear in mind the following facts: He wants you to approach him definitely, directly, on a plain practical proposition. No accidental approach and no camouflage. He wants you to know what you want him to do and why and to tell him plainly and briefly. He wants you to meet his difficulties and objections fairly and generously but conclusively. He wants you to let him have opportunity to consider the matter carefully and alone.

In dealing with children one will need to follow a somewhat different method. Here the pastor's training class proves of great value. Last spring the writer organized such a class, containing all the members of certain classes in the Sunday School, some of them already church members but needing special instruction. When all the members of the classes are included there is this further advantage that a pupil may be in the class without definitely assuming that he is a candidate for membership, and what is perhaps of still greater value, the teacher may and should meet with them. This class was taken through a series of plain, simple talks adapted to children on the nature of God as Creator, Shepherd, Father; the person and work of Jesus as Saviour, Master, Brother, Friend; the two ways of communicating with God, namely, the Bible and prayer; what is it to be a Christian; what is the church; why should I belong to the church? At the last session the cards were given to each pupil with brief explanation and each one was invited to sign with the understanding that the parents would be seen by the pastor and the action would be entirely conditional on the parents' approval. In addition to such a class, the pastor will have interviews with individual children, in the home or the study, talking with them plainly and easily about the Christian life, usually praying with them, and will find them the most satisfactory field for personal work.

This plan may be varied, of course, to suit your own needs. The matter of fundamental importance is not so much the method used as the use of some method. Any plan faithfully worked is better than the best plan neglected. Set your aim at a constant, steady growth of the church membership by having small classes or larger ones coming into the church regularly and frequently. The people are ready to listen to the claims of the Church of Christ and to the claims of Christ the Head of the Church when you present those claims to them frankly and fearlessly, in terms of modern thought and life and with tactful Christian personality pressing the claims.

THE PASTORS' SECTION

THE MINISTER AND HIS TASK

By Gaius Glenn Atkins, D. D., Detroit, Mich.

AT the bottom of six weeks' accumulated mail I come to the request of the editor of THE AMERICAN MISSIONARY for something for an early issue, with special reference to the meaning of the work of the minister. No easy task that; the desk which I have just been clearing is itself a kind of testimony to the many-sided complexity of a modern minister's work. My waste basket is packed with second-class matter—economic and industrial publications and propaganda; single tax literature; reports of addresses of railroad presidents; conservative publications which want the government and the church to let business alone; pleas from college presidents who must have money; many requests for financial help and the chance to present causes; reminders of old engagements and requests for new ones. On the desk is a list of what has been happening in the parish, births and deaths, losses and gains, the light and shadow of life. The clearing away of all this has been interrupted by the insistent telephone and no less insistent callers. Is there a working-room anywhere into which so many different things come as into a minister's study? On the bookshelves are new books waiting to be read, next Sunday's sermon is sharply insistent; there are past failures to correct, coming problems to be met, with one more or less perplexed man as the center of it all. What is there, then, that can help us out?

To begin with, a clear vision of the majestic and commanding contours of our work. A mountain nearby is different from the simple suggestion and noble outline of it seen afar. It is worn and broken, its lower slopes are forest clad or covered with the debris of its wasting, its shadows deepen into defiles, its apparent steps lift themselves into precipices, and its slopes, which the eye takes in at a single glance, resolve themselves into weary distances to be conquered by slow, slow steps. Before beginning to climb a mountain one needs the heartening of some vision of it as a whole and, until the summits are gained and the desired vision an actuality, it helps the climber to bear constantly in mind the greatness of that which he is attempting to surmount.

We need to see our work in its great simplicity. The contours, if one may press the figure, of the Christian ministry are the realities of the spiritual order. The values of life are in the soul and not in any abundance of things or intensity of action. Only as we enter into conscious relationship with (to use an old phrase which can never be improved) the true and the beautiful and the good can we secure any enduring peace, and the true, the beautiful, the good lead us to God as certainly as proved ways lead the climber to the top of the mountain.

The world's master need is the life and the voice which interpret life itself in relationship with truth and beauty and goodness, disclosing them as the revelation of God. This, broadly stated, is the task of the minister and the church. These are the eternal contours, so to speak, of the ranges of religion, and unless they lift themselves against the horizons of life, life

has neither direction nor goal nor commanding splendor. But the summits we seek have an added richness. The God whose voices we have become, if we be true ministers, is the God and Father of Jesus. No remote and inaccessible God, but a God drawn near to us, conscious of our needs, sharing our experiences, bearing our burdens and saving us from ourselves. No need to say how greatly so troubled a time as ours stands in need of such a gospel as that.

We may then begin our work by trying to see as clearly as possible the contour and outline of the gospel ministry, getting ourselves clear for a little from masses of detail, to be kindled anew by the greatness of that of which we are a part and to see with as nearly as possible an unclouded vision the great things toward which we ought to aspire. Having seen the summits, we shall be helped as we set out toward them to carry no more weight than is really needed for the journey. There is probably possible for every one of us a simplification both of personal and parish programs. The things which carry our churches today are the simple, central things. Of course, all this varies with the different conditions to be met, but most churches and ministers would have more power if they worked with more simplicity.

The next thing is to go on by the roads which either our own experience or the experience of others has shown to be the best roads of approach to our work. A minister's life falls pretty naturally into well-defined preparations and occupations. His own study, the careful preparation of his sermons, the loving and faithful going about amongst his people, the meeting of engagements, conference and direction in the leading of his own particular parish, service and loyalty in his denominational relationships, brotherhood and co-operation in interdenominational matters, and in and through and above all these, as the play of light and the moving of winds, the keeping of his own soul in spiritual steadfastness and hidden communions, are old, old paths which are more sure to lead us on and up than anything which can be substituted for it. Beyond that, the wise ordering of each day, time enough to play as well as to work, and a pretty clear understanding of the power of constancy in reserve in long-sustained efforts. One who has ever seen a Swiss porter carry a weight up a mountainside will have seen that one does not climb a hill and carry a weight by spurts. Somewhere, of course, because every man's task has in it elements of discovery and adventure, there are places where we will need to follow our own vision and dare the difficult, confident that there is always by the grace of God a way up and through, and part of the joy of it all is finding some path as yet unmarked, some summit of achievement or vision before then unknown. The glory of a routine so great as ours is that there is always in it somewhere the splendor of the undiscovered and the challenge of the unattained.

Finally, though we may not and ought not this year to come to the top—for any ascent of the soul in which there are not still far and beckoning summits is wanting in supreme meaning—there are sure to be for each one of us from time to time summits of vision where, looking down, we may trace the meaning of the ways by which we have come; looking abroad, may rejoice in the amplitude and wonder of the order of which we are a part; and, looking up, may discern beyond that which still challenges us—the suggestion of a love and greatness which (and here our figure fails us) come down to meet us in the way, making our pilgrimage a deepening comradeship with the Divine and a drawing near, and that not alone, to the peace of God which passeth understanding.